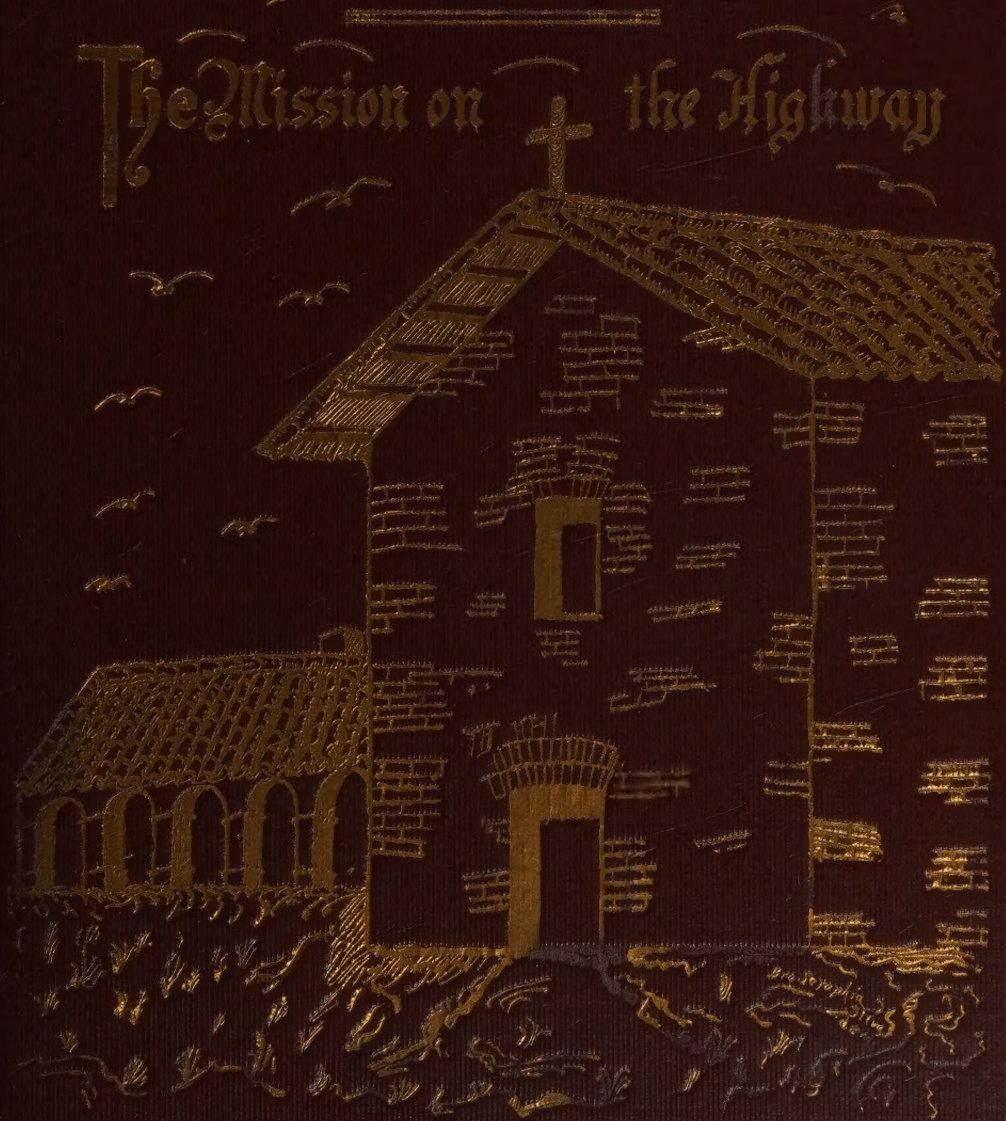




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# San Miguel ARCANGEL

The Mission on the Highway





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SAINT MICHAEL. THE ARCHANGEL

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Missions and Missionaries of California

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New Series. Local History

# San Miguel, Arcangel

## THE Mission on the Highway

BY

Fr. ZEPHYRIN ENGELHARDT, O. F. M.

Author of "The Missions and Missionaries," "The Franciscans  
in Arizona," "Mission Dolores," "Mission San  
Diego," "Mission Santa Barbara,"  
"Mission San Gabriel," etc., etc.

*"Colligite quae superaverunt fragmenta,  
ne pereant," John, vi, 12.*



MISSION SANTA BARBARA  
SANTA BARBARA, CALIF.

1929

**Imprimi Potest,**

FR. NOVATUS BENZING, O. F. M.,

Minister Provincialis

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JOANNES J. CLIFFORD,

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✠ JOANNES J. CANTWELL,

Ep. Angelorum et Sti Didaci

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THIRD MILITARY DISTRICT  
II  
SAN MIGUEL MISSION  
(1797-1859)

THE OLD  
FRANCISCAN  
MISSIONS  
IN  
CALIFORNIA.

Scale of Miles.  
0 50 100 150  
Rand, McNally & Co.

0 50 100 150

Rand, McNally & Co.

## CHAPTER I.

Search for Mission Site.—Fr. Buenaventura Sitjar's Report.—St. Michael, the Archangel.—Founding of the Mission.—First Baptisms.—Contributions.—First Church Edifice.—Building Activities.—Numerous Converts.—Biennial Report of 1802-1804.—Disastrous Conflagration.—Contributions.—Tiles.—New Structures.

THE venerable founder of the California Missions, Father Junipero Serra, planned to gather into the "apostolic net" all the natives from San Diego to San Francisco Bay. For that purpose the Missions were to be located, so far as practicable, about one day's journey, (thirty to thirty-five miles), apart. Down to the year 1795, eleven years after Father Serra's death, a long gap between Mission San Luis Obispo and Mission San Antonio still waited to be filled up. In order to facilitate communication between the two Missions, Governor Diego Borica in the summer of 1795 sent out an expedition in search of a suitable mission site. Sergeant Macario Castro, Corporal Ignacio Vallejo, and a few soldiers, accompanied by Father Buenaventura Sitjar of Mission San Antonio, began surveys at the Rio Nacimiento. After concluding their examination, Father Sitjar, under date of August 27, 1795, reported to his Superior, Father Presidente Fermín de Lasuén, as follows:

"Very Reverend and Esteemed Father Presidente, In conformity with the charge of Your Reverence I have surveyed the country from the Nacimiento to the Arroyo de Santa Isabél, and for three leagues on either side of the route, searching for springs, good land, timber, etc., for the purpose intended; but have not discovered a place more suitable for a mission than the *Parage de las Pozas*.

"The site which I judge most suitable for the Mission in said locality is a *mesa* which faces toward Mission San Antonio. It rises above the plain about three yards, and is capable of holding the Mission buildings—church, rancheria, corrals for the cattle, etc. Below said *mesa* or table land, is a level piece of land as far as the willow grove on which as many as one

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hundred fanegas of wheat could be sown. On the other side of the willow grove is another plain on which two hundred fanegas could be sown; and all this without irrigation, even though the year were as dry as the present one has been, providing the planting is done in season, for it is good land. Besides these plains, there are various *mesas* sufficiently extensive within the willow groves among the water pools. There are also tracts of level land as well toward San Luis Obispo as toward San Antonio, which are all actually dressed in green.

“Besides, all this water of the Arroyo de Santa Isabel, which I went to see as far as its source, may be led to irrigate the plain, which, as I said would take 200 *fanegas* with more facility than the water from the Arroyo Seco to the plain of La Soledad. The Arroyo de San Marcos, which I likewise went to see as far as its source, has running water. It could in some parts irrigate a piece of land which is adjoining the Mission and be sown with wheat.

“I looked with sufficient reflexion at Las Pozas (The Pools or Wells) and doubt not that by opening a ditch to one of them, which may be more than a quarter of a league in size, it could irrigate a large part of the plain that adjoins the *mesa* of the Mission, the water of which is seen running from another pool. So if now despite the drought, the water runs, it is a sign that it has a spring, which in consequence never fails. It has sufficient altitude to come to the foot of the Mission at a distance of about two hundred paces, and is good to drink.

“There are so many of such large water pools on the tracts of land they occupy that, even if there were no spring whatever, with only the water which enters them from the Arroyo de Paso de Robles, and the water from the rain, there would be water enough to supply the Mission and its fields. These fields could be enlarged in the direction of the north and north-east contiguous to the plain in the immediate vicinity of the Mission which has the land lower down, and for that reason is more easy to irrigate.

“Toward the north, among the hills on the other side of the willows, is the small valley, a league and a half from the pro-



posed Mission site, which has a spring or pool of running water like that of Santa Isabel, sufficient to irrigate about five fanegas of planted corn. A crop from these five fanegas could be raised in said cañada by irrigation. It is good land, like another piece of the same dimensions which cannot be irrigated, but may depend upon the rains. The place could be closed up for which reason it is called *La Agua Escondida*.

"If it is desired to plant wheat the year before the founding of the Mission, it would not need to ask for the alms of food from other Missions. There is a Christian at San Antonio who has a ranch in the place named. His parents and relatives would not fail to care for it very well, and would not fail to be at holy Mass, with two yokes of oxen and grain for planting.

"The said Mission (site) has also timber close at hand, consisting of poplar, alder, willow and such trees also as are said to be the same from which they make boards at Mission Purisima. About two leagues and a half from said Mission (site) there are some pine trees. Firewood for the kitchen is abundant and quite close to the said Mission and in sight.

"Stone for filling in the foundations of the walls are sufficient in the hillsides of the *mesa* itself and very near by. On the other side of the willow run, in the hills about a quarter of a league distant, are large rocks, some of which are lime-stone; but the Arroyo de San Marcos is the place where are many lime-stones like those they burn at San Antonio. For transporting those stones, two roads could be opened for the carts which could run over good roads without tiring the cattle.

"On said *mesa* there is also sufficient clay close by as well as at some distance for making tiles.

"There is abundant pasturage for cattle and horses.

"To the Indians toward the east of said site and also to those toward San Antonio I have spoken in the Language of San Antonio. I have heard the Indians say that they desired a Mission. They are very affable, and a Christian there told me that there are many Indians in that region.

"A cross was planted on the *mesa* merely to mark the site so it could be recognized. In the front of it are three water

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pools, less distant from the *mesa* than is the arroyo of Carmel from Mission San Carlos.

"I have tried to ascertain what Your Reverence commanded me. I remain praying to God, or Lord, to keep You in His holy love many years. Mission San Antonio, August 27, 1795. . . . Fr. Buenaventura Sitjar."

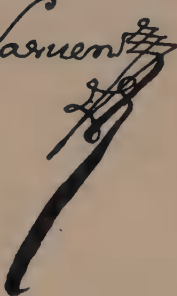
Governor Borica, on February 26, 1796, reported Father Lasuen's recommendations to Viceroy Branciforte, and urged their adoption. He also petitioned the viceroy to supply the College of San Fernando, the motherhouse of the California Franciscans, with the usual \$1000 from the Pious Fund in order to pay for the goods needed to establish the Mission. Branciforte, on August 19, 1796, authorized Governor Borica to proceed with the work, as the required means would be provided. On November 14, 1796, at the request of the Father Guardian of San Fernando College in Mexico to name the patron saint, Branciforte replied: "I have resolved that the patron should be San Miguel, Archangel." Thus St. Michael, the Prince of the Angels, became the celestial protector of the Mission on the great highway from San Francisco to Santa Barbara.

In the company of a few guards, the aged Father Presidente Fermin de Lasuen proceeded from the founding of Mission San Juan Bautista to the founding of San Miguel, Archangel at Las Pozas, or *Vahca*, as the Indians called the spot. "Here on July 25, 1797, the feast of St. James, Apostle," writes Father Lasuen to Governor Borica, "with the assistance of Father Buenaventura Sitjar and of the troops destined to guard the new establishment, in the presence of a great multitude of pagans of both sexes and of all ages, whose pleasure and rejoicing exceeded our expectations, thanks be to God; I blessed the water, the place, and the great cross, which we venerated and raised. I immediately intoned the Litany of All Saints. After this I sang the High Mass, during which I preached, and then we concluded the ceremony by solemnly singing the *Te*

*Deum.* May it all be for the greater honor and glory of God, our Lord. Amen."

The Father Presidente immediately named as the first missionaries the Reverend Fathers Buenaventura Sitjar and Antonio de la Concepcion Horra, the latter a new-comer.

*Su Venido, y mas Ynutil Vubido*  
*H. H.*  
*L. Kamin Fran. de Lasuen*



"In the afternoon of the same July 25, 1797," Father Lasuen notes on the reverse side of the title page of the Baptismal Register, "on which the religious acts were performed as noted on the preceding page, formal possession was taken of this site, and it was dedicated in honor of the most glorious Prince of the Celestial Militia, Archangel St. Michael, thus beginning the Mission of this sacred title. The many pagans who had flocked together and were present during the whole function offered fifteen of their children, and with such ardent desires that they be made Christians, that I had to solemnly bless the Baptismal Font. Then in the same *enramada* (arbor) which had served that morning for the celebration of the holy Sacrifice of the Mass, I solemnly baptized Miguel Maria (as number one)." Here follow the names of eleven male and three female children, mostly over seven years of age. One was sixteen years old, who must, of course, have received the necessary instruction long before at San Antonio probably. Father Lasuen himself signed the list of these first fruits of the Mission.

According to regulations, older missions contributed toward the equipment and sustenance of new establishments

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during the first years. The donations made to Mission San Miguel are noted as follows:

*Mission San Luis Obispo*: 100 cattle, 25 heifers, 3 bulls, 12 yoke of oxen, in all 152 head, besides provisions for the first two years.

*Mission purissima Concepcion*: two yoke of oxen, 7 mules and 50 sheep, in all 59 head, besides various useful things.

*Mission Santa Barbara*: Two yoke of oxen and 50 sheep, in all 54 head, besides provisions, etc.

*Mission San Gabriel*: 2 yoke of oxen and 150 sheep, in all 154 head.

*Mission San Juan Capistrano*: 40 cattle and a quantity of wool.

*Mission San Antonio*: 1 yoke of oxen and 100 sheep, in all 102 head; beans for the whole first year, and many articles for the smithy, carpenter-shop, etc.

*Mission Soledad*: 2 yoke of oxen, in all 4 head.

*Mission Santa Clara*, in the year 1804 gave 614 cattle.

The earliest annual report from the Mission is dated December 31, 1797, and reads as follows: There have been built a large structure of palisades and roofed with mud measuring 25 varas (71 feet) in length and 6 varas (17 feet) in width; a house of adobe 20 varas (57 feet) long and 6 varas (17 feet) wide, roofed with mud; and a chapel of adobe which is 8 varas (28 feet) wide and 12 varas (34 feet) long.

The annual report of December 31, 1798, relates that another church took the place of the temporary structure built at the end of 1797. The building was of adobe, the dimensions being 8 by 20 varas, or 28 by 34 feet. The roof was flat and covered with earth. Another house of the same construction was erected to serve as a home for the girls and unmarried women. The dimensions are not reported.

During the year 1799 a permanent dwelling was built for the missionaries. It was of adobe and roofed with earth like the previous structures. The dimensions, outside measure here, were 9 by 22 varas, or 25 by 62 feet, with flat earthen roof. The interior was divided into three rooms of equal size 6 varas or 17 feet square.

In the year 1800 an adobe building was erected which measured 6 by 10 varas or 17 by 28 feet; also a granary was built which was 6 varas or 17 feet in width and 25 varas or 72 feet in length. Both structures were covered with dried grass.



In 1801 work on the quadrangle was continued, all the structures increased, in what way is not noted.

In 1804 (reports for 1802 and 1803 missing) another house was built for the Fathers, and ten varas or 22 feet were added to the church building.

For the year 1805 Fathers Martin and Munoz report the making of 10,000 tiles with which the roofs of some buildings and a portion of the guard-house were covered. An important improvement was the construction of forty-seven little adobe dwellings for as many neophyte families. Each measured six varas or 17 feet square. For the present they were roofed with tules. Some Indians were employed weaving cloth, blankets and other dress goods.

Besides the Annual Reports, the Spanish government desired Biennial Reports after a uniform formula. The first biennial report for Mission San Miguel covers the years 1797-1798. It was dated at San Miguel on December 31, 1798, and signed by Fathers Buenaventura Sitjar and Juan Martin. According to this document during that period four male and six female Indians from San Luis Obispo joined the new Mission San Miguel; and from Mission San Antonio 27 male and twenty female Indians did likewise with the consent of their respective missionaries.

The Report for the two years, dated December 31, 1804, relates that the mission family consisted of 466 male and 462 female Indians, or 928 in all, a gain over the year of 1802 of 304 souls. It is accounted for by the fact that during the years 1803-1804 as many as 440 Indians of all ages received Baptism, not counting some white children; 152 marriages were blessed and 122 deaths occurred. At the end of 1804, after only seven years of existence the missionaries had entered the names of 1169 persons baptized here, a few white persons included.

A *Nota* in the Biennial Report at the close of the year 1804 gives the following interesting information:

1—The church of this Mission is in a poor condition so far as the vestments and other church goods are concerned, for it has only what is just necessary.

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2—In the church the Christian Doctrine is taught every morning and evening, and it is supposed that the Indians receive it with pleasure.

3—The funds of the Mission are managed by the Missionary Fathers, whose accounts are examined annually. In the Annual Reports they render account to the Governor and the Father Presidente regarding the various departments.

4—The principal industrial branches are the spinning of wool and weaving it into cloth, blankets, skirts and other kinds of simple apparel. The Mission raises oxen, cows, horses, sheep, mules and pigs. Of all these animals there is no dearth in the Mission. Wheat, corn barley and beans are planted and harvested. This locality lacks water except when it rains. There is a small well here, and from this poor resource the neophyte population sustain itself and a little garden which is but scantily irrigated.

5—The Indians of the Mission have no particular tribal denomination. Among them various idioms or languages are spoken. They have no inclination to learn the Castilian language. Some learn it somewhat.

6—The Mission on the east is exposed to incursions from the Tulare savages. This drawback could be improved by establishing a Mission there under the protection of a sufficient guard. Besides, by founding a Mission there the neophytes from the Tulares would be prevented from running away. It is the painful experience of the missionaries that such Christians, very much attached to their Tulare homes, leave the Mission, and in consequence lose the holy Mass and offend God, and hide in the Tulares region where they cannot be taken out without peril and without troops.

A disaster visited the Mission in 1806. On August 25th, between ten and eleven in the night, a fire broke out and destroyed two rows of buildings together with all that they contained, that is to say 4,000 fanegas of wheat (6660 bushels), all the raw material and the various shops and all they contained, as far as the church building. The roof of this church also took fire which destroyed about ten yards of the roof before it could be overcome. The church was repaired as well as possible, but plans were made for the erection of a more spacious structure.

In consequence the Father Presidente, Estévan Tápis, issued a circular on August 31, 1806, asking for contributions. The Missions of San Luis Obispo, Soledad, Santa Cruz, San Carlos and San Juan Bautista donated the provisions for that year, at least 100 fanegas, and some gave in addition other goods, such as tools, clothing, etc. The Missions of San Francisco, Purisima, Santa Ines, San Luis Rey gave other articles,



EARLIEST PICTURE EXTANT OF MISSION SAN MIGUEL

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such as looms, cloth, etc. San Gabriel contributed fifty dollars worth of goods, San Juan Capistrano fourteen reales (?) and six mules; San Buenaventura sent up 600 cattle. All this is noted in the *Libro de Patentes* of this Mission, now in the Bishop's House, Los Angeles.

Not at all disheartened, the Fathers went to work restoring the buildings. Their own quarters had been saved. The weaving rooms and workshops were soon in running order. Moreover twenty-seven dwellings for as many Indian families, each one measuring 6 varas square, were built. Tiles were also made to roof the church and for a granary which latter measured 23 varas or 65 feet in length. Tiles were also made for the restored weaving rooms, the apartment for the girls, the shoeshop, pantry and smaller structures. Indians were likewise occupied weaving blankets, etc.

For the year 1807 no building activities have been reported or they have not come down to us; but in 1808 the Fathers relate that three structures went up, presumably of adobe and tiled. Their dimensions, each, were 23 varas or 65 feet. Another intended for a carpenter shop, 15 varas or 42 and one half feet, besides quarters for the girls, weaving room, etc., were also erected. A new sacristy 8 varas or about 23 feet long, and a warehouse 14 varas or about 40 feet long followed before the end of the year. The Indians also made 20,000 tiles. At the same time the weavers plied their trade as ever.

In 1809 five rooms were constructed. Two of these measured 15 varas in size each. The three other apartments measured seven varas. These latter rooms served various purposes in the Mission. 16,000 additional tiles were made. The weaving of cloth continued, as the Fathers take care to note.

In the following year, 1810, a corral was constructed which measured 100 varas or 292 feet square. A house and granary each 26 varas or about 75 feet long were built of adobe at the playa or ocean beach. At the same time a number of Indians were employed making bricks for the new church, whilst the weaving of cloth was done by others.

Building operations continued in 1811. An oven was constructed for baking or burning tiles, and 20,000 of them were thus treated. These were utilized to cover fourteen houses of the neophyte village. In addition, a corral 40 varas (120 feet) square, where a small granary and soap works were placed, was built.

In 1812 a tannery was constructed together with a little room in which dyes were prepared for the coloring of leather. Furthermore, the house in the *Rancho de Asumpcion* was built, and tiles were made for the tannery as well as for nineteen dwellings for as many neophyte families. The weaving of cloth, etc. was continued.

Considerable building activities were reported for the year 1813. The first structure was a house with two rooms, one of which measured 20 varas or  $56\frac{1}{2}$  feet in length, the other 18 varas or 51 feet. Another new building arose having six rooms and one having four rooms. The dimensions are not stated. Tiles were also made for the structures mentioned and for 24 dwellings of the neophytes. Finally at the *Rancho de Asumpcion* a granary was built which measured 29 varas or 82 feet in length.

In 1814 two rooms were constructed at the *Rancho del Playa*. In the Mission at San Miguel was built a spacious room for the boiler (Paylapaila). Tiles for these rooms and for 8 houses of the neophytes completed the work of building of that year.

At the *Rancho del Aguage* in 1815 a house was built having two rooms and a little parlor. Tiles for this structure and for the corridor of the Mission proper were also made.

A great work was begun in 1816, when the stone foundations were laid for the *holy church*. Tiles were made, and the pillars for the corridor, some of which are still lacking.

Governor José Darío Arguello granted the formal permit for the erection of the new church, as the following letter to the Father Presidente demonstrates:

"Muy Señor Mio:—Replying to the official letter of Your Paternity of yesterday, in which through the RR. Missionary Fathers of the Mission of



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San Miguel, Archangel, you solicit the permit for constructing a new church. I grant it immediately on my part, in view of the just motives which they set forth. It is also my approbation as Your Paternity may see in the accompanying document which I enclose for your satisfaction. Our Lord preserve the life of Your Paternity for many years.—Santa Barbara, December 10, 1814.—José Argüello.—To the Very Rev. Fr. Presidente, Fr. José Señan, Vicario Foraneo y Castrense de la Nueva California."—Father José Señan, as Superior of the Missions and Vicar General of the Bishop of Sonora, issued his formal permit for the erection of the new church under date of December 14, 1814. (*Santa Barbara Archives.*)

## CHAPTER II

Character and Habits of the Local Indians.—Cause of Decrease.—The Deadly Galico.—Expeditions to the Tulares Region.—Unreasonable Demands of the Military Government.—The Tulares Indians.—Building Activities.

THE preceding chapter, which describes the beginnings of Mission San Miguel and the building activities during the first two decades, gives the reader the impression that the natives of the region must have been the most inoffensive, docile and industrious of all the Indians in California. We would wish to learn more about them, and we wonder whether no detailed description of their ancient condition and habits could be had. Happily the curiosity of the Government in Spain caused such a close account of all the Indians in California to be drawn up and forwarded to Spain. The request went to the Bishop of Sonora, who transmitted the list of thirty-six questions to his Vicar-Forane in California, the Very Rev. Father Presidente Jose Señan, then residing at Mission San Buenaventura. Father Señan sent a copy as a circular to the Fathers at every Mission in the territory with orders to reply to the questions and to transmit the answers to him. In reply to the *Interrogatorio* (Interrogatory) the Fathers Juan Martin and Juan Cabot wrote to their Superior as follows:

“Very Reverend Father Presidente Jose Señan: In compliance with what Your Reverence commanded us in December, 1813, that we should answer the *Interrogatorio*, which Your Reverence sent to us, I have to relate in the name of the Missionary Fathers of this Mission of San Miguel what follows:

1:—The Population of this Mission is divided into three classes:—a) The two Missionary Fathers, who are Europeans;—b) the soldiers of the garrison, the mayordomo, and their families, who are Spanish Americans;—c) the Indians, who are natives of the district of the Mission.

2:—It is not known, even from tradition, that they descended from other generations.

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3:—The neophytes of this Mission speak four idioms or languages: a) that of San Antonio, which is reputed the principal one; b) that of the seashore, which is the one spoken by those collected on the sea-coast; c) the Tulareño, which is spoken in the Tulares region; d) and in the fourth place that spoken to the south of the Mission. As yet they understand little Castilian, and that much, thanks to the efforts of the Missionary Fathers.

4:—The Indians love their wives as do the Spaniards love theirs, and only too much so their children whom they do not chastize, and never were accustomed to chastize them but permit them to do as they please. However, some have already begun to chastize and educate their children. The missionary takes every care to eliminate from one and all their inveterate idleness, by having them work at agriculture, and mechanical arts so that they may maintain and clothe themselves like the white people.

5:—It will be seventeen years by July 25, 1814, since this Mission was founded; but I have not observed that the Indians have or had any aversion for either the European or Americans.

6:—The little boys of the Mission in a few months learn anything, as reading in Spanish or Latin, and learn to read from manuscripts, to sing the plain as well as the figured music. Their ancestors had no idea whatever of paper or its equivalent.

7:—As the Indians have no aversion for the Castilian, it seems a sufficient method to instruct them in the Castilian language, which method has been observed, and particular care is taken to have them all speak to the Fathers at least in Castilian.

8:—It seems that charity is the principal virtue of these natives, because we have seen innumerable times that whoever, Indian or white, reaches their huts finds the table prepared, and in that same charity the women excel.

9:—The Indian savages believed that some Indian makes it rain, another made the sea, another the infirmities, and another similar fancies. Now the Christians say they no more

believe those things. God grant it! What I can say is that, with the help of God, and by means of constant exhortation, all that remains of superstition is being eradicated.

10:—In this Mission, although there is a Catechism in the chief language, it is not formally approved by the Bishop.

11:—Neither in this Mission nor in any other, so far as I know, is there any formal idolatry.

12:—As the neophytes of this Mission have not as yet reached the 20th year of their pacification, I can say no more than that we make every effort to advance them morally and politically.

13:—These natives have never had the custom of offering any services to the parents or relatives of the bride, and they now marry in accord with the regulations of holy Mother Church. In paganism, too, as I have heard, no contract nor service whatsoever, preceded. The mere love which the man and the single woman had for each other was sufficient to unite them and have themselves regarded as married. The more sensible ones have asked a bride through the missionaries or the relatives. After their Baptism they have renewed their consent.

14:—It is undeniable that the Indians have their healers, who apply to the sick the simple juice of various roots, bark, and the leaves of various plants, the names of which I do not know. They make use of thermal waters for various skin diseases and for rheumatism. They also have recourse to bleeding, which is effected simply by scarifying the affected parts with a flint and sucking the wound. This bleeding usually has bad effects so as to cost the life of many. The froth of the thermal waters, which are three leagues to the south of the Mission, together with soap-root, serves them as an excellent purging. The dominant infirmity is the *Galico*, which sends them to the grave quickly; for it has been experienced that in the first years we had more births than deaths, afterwards as many deaths as births; but at present there are four deaths to three births. For this malady I do not believe they

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have any effective remedy. I have experienced that the Indian, who has seen anyone cured by means of our remedies, not only has no repugnance to taking the medicine, but asks for it; and so, if there were a physician or surgeon at the Mission, many would recover.

15:—In their pagan state they divided as we do, the year into spring, summer, fall and winter. They had no calendars. Half an hour after sunrise, a little more or less, having taken their breakfast of *atole*, the neophytes assemble in church to hear holy Mass, during which they recite the catechism or the Doctrina in their language. From the church they go to their homes, take up their implements and work till half past eleven. Then they take their meal, which consists of boiled wheat, corn, peas, beans. Then they rest till two o'clock, in winter till three at which time they go to work at their tasks till an hour before sunset. They then take their supper of *atole* as in the morning, return to church to recite the Doctrina or catechism, and sing the *Alabado* or the *Salve*, or *Adoro te, Santa Cruz*. Having finished the function of the church, they return to their homes. This is the daily exercise. On Saturday from 25 to 30 cattle are slaughtered, the meat of which is distributed to the Indians of the Mission.

16:—From what has been said it is clear that besides what the Indians eat by the way, they have three regular meals in the community which for the individual costs little, but which in the aggregate for all amounts to a large sum.

17:—These Indians have not used any other strong drink than that which they prepare from wild tobacco and lime. This they occasionally take despite the care exercised to break them of the habit. It is harmful to their lungs, and besides causes them to fall into a state of a sort of insensibility during which, if they should fall into the fire, they would burn themselves without feeling it.

18:—It is not in our knowledge that they offer adoration to any creature, such as the sun, moon, or stars.

19:—They know nothing about their ancestors.



## Alabado.

*Lento.*

1. Alaba-do y en - sal - za - do Sea el Di -  
 2. Y la lim - pi - a Con - cep - cion. De la  
 3. Y el Ben-di to San Jo - seph, Electo por Di -



- vi - no Sa - cra - men - to, En quien Di - os o - cul - to a -  
 - Rei - na de los Ci - e - los, Que que - dan - do Vir - gen  
 - ci In - men - so, Pa - ra Pa - dre es - ti - ma -



- sis - te De las Al - mas el sus - ten - to,  
 Pu - ra, Es Madre del Ver - bo E - ter - no.  
 . ti - vo De su Hi - jo el Di - vi - no Ver - bo.

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20:—The burial ceremonials consist in tying a sort of ball (pelota) to the corpse. Then they rest, and afterward they weep and cry, and finally bury the body. The Tulareno pagans dance around the corpse weeping and crying meanwhile, and then bury the body.

21:—They make bargains, indeed, and they keep their promises.

22:—Indians are naturally inclined to tell lies. They have no erroneous opinions; but with the same readiness they affirm and deny when they see themselves cornered.

23:—The dominant vices of both sexes are sensuality, idleness, and telling lies.

24:—The money of the Indians have been and are beads, which they now loan without profit. In their pagan state they would loan, for instance, a *real's* worth of beads, which would increase every day to the whole value, so he who offered the loan remained in the hands of the lender. This custom was practiced by the Indians east of the Mission. They had no other contracts than the loan and sale.

25:—The neophytes still live in community, and so escape dealing with other tribes regarding labor and traffic. Produce, cattle, and woven goods are held in common.

26:—The Indians are somewhat irascible, but their anger does not last long. They do not administer any other justice than that which is ordered by the Missionary Father, and consequently it is not known whether or not they are cruel. In their pagan state they had no other chastisement than the wounding with a dart.

27:—They have not immolated any people whatever.

28:—They have not regarded anyone among themselves as god. See No. 18.

29:—They are so poor that they possess nothing more than what the missionary gives them. The whole belongings of an Indian, the woman carries without impeding her journey.

30-31:—Not even in their pagan state had they any caciques or chiefs. Only in their battles they would have a

sort of captain to whom they submitted. Outside of that all considered themselves equal. Nor did they serve any other Indian.

32:—They are much inclined to music, and, in time, they play with facility and perfection any instrument. In their pagan state they had no musical instrument other than what hardly merited the name of flute. For the rest, they sing what the missionary teaches them, as was already said.

33:—The bravery of these Indians consisted in using the bow and arrows, and taking the life of one another. They know very well, and they acknowledge it, that they would have exterminated themselves if the missionary had not come and induced them to make peace.

34:—As yet no one for lack of teachers has learnt to read or write.

35:—In the twenty years since I have been in these Missions, I have not been able to make it clear to myself that these Indians had any idea of eternity. It appears that they received with content the *Doctrina Christiana*. They all confess, and many receive Holy Communion annually.

36:—The men dress in cotton and serge sufficiently to appear with decency. The women wear cotton and petticoats, and all wear blankets. Their outer dress is of wool, either blue, or white and blue, at least mixed black and white (gray). Their lack of clothing was such, and the poverty of these poor things, which I saw in the Tulares about 28 leagues from the Mission that many women are without more decency on their whole body than a small apron of tules hanging down the front and rear held together by a sort of belt. Some wore two after the same manner. Those more particular covered themselves with tanned deer skins, all that the decency of their sex demanded.

*Nota.* The pagans of the Tulares want to be baptized; but they dread the great distance of 28 leagues.

In witness whereof we sign at said Mission of San Miguel, April 15, 1814.—Fr. Juan Martin. Fr. Juan Cabot."

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The *Nota* regarding the Tulares expresses the ardent longings of the Fathers, which in season and out of season endeavored to enlist the interests of the government in behalf of the numerous pagans of the interior. Their zeal would not let the missionaries rest satisfied with what had been accomplished on the coast so long as the savages to the east had not received the opportunity of knowing the truths of salvation. The natives themselves, after they had become acquainted with the fatherly treatment accorded their tribesmen at Mission San Miguel, desired to have the same unselfish men in their own midst. Various expeditions, therefore, set out in the first decade of the century in order to ascertain the conditions in the Tulares country. The first one left San Miguel in November, 1804. Accompanied by only two soldiers, Father Juan Martin wandered eastward for three days, when he arrived at Bubal, the first rancheria of the Tulare Indians. This place he named *La Salve*. He found the natives well disposed and anxious for a mission. With deep sorrow the good Father beheld ravages which constant wars with other tribes and various diseases, notably the deadly *Galico*, had produced among these poor people. As many as two hundred children were offered for Baptism by the pagan parents. With intense regret Father Martin found himself compelled to decline to administer the Sacrament, because there was no likelihood that these children would be raised in the Christian Faith while they remained in those heathen rancherias with their heathen parents. In his report, which he did not make till eleven years later, Father Martin informed Father Presidente Senan that he had repeatedly placed the matter before the governor (Arrillaga) without results. He then declared that, unless a mission were planted in the Tulare region, the 4000 Indians he found there would all be lost by dying away ignorant of their eternal destiny, because "Satan, wars, and venereal diseases would leave no one to be converted."

The baptismal register of Mission San Miguel, however, shows the names of many who came from the Tulares to join San Miguel. That many at least were saved to the joy of the

missionaries. Other expeditions started out from Santa Barbara and San Juan Bautista in the interest of the Tulareños which will be described in connection with the Missions named.

The real cause that prevented the Missionaries, here as in other regions, to reach the pagans east of the Sierras, were the political commotions arising in Mexico from the revolt to send adequate means to execute the plans of the missionaries. The future offered little encouragement. Nevertheless, efforts were made to discover suitable sites in the hope that something might turn up to make possible the founding of a mission or two east of the coast line.

With this end in view, Father Juan Cabot of San Miguel on October 2, 1814, set out with an expedition and reached the edge of the Tulares that same night. Next day he arrived at the village of Bubal on the shore of the great lake. He estimated the population at seven hundred souls. On the 4th the intrepid missionary had the happiness of baptizing twenty-two Indians who were all over eighty years of age, and two others thirty years old but on the verge of death. Next day he left this settlement with the conviction that the harvest was ripe and ready for the reaper. Proceeding, Father Cabot came to Sumtache, a village of about the same number of souls as that of Bubal. Both were at war with each other. The Father intended to reconcile them, but the Sumtaches took fright under the impression that the Spaniards were coming to kill them. A short skirmish ensued, which resulted in the death of a woman and two horses before peace was effected. The expedition next crossed the Rio San Gabriel, perhaps in the vicinity of Visalia, where a good site for a mission was discovered. From there the party went to the villages of Guachame and Tache near Kings River, but these were found deserted the natives having taken to flight. Although this locality lacked timber, Father Cabot recommended it for a mission. On the return march a more northerly route was taken back to San Miguel.

No mission was ever established in the regions examined; but many of the Tulareños joined Mission San Miguel, for in



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the baptismal record the *Rancheria de Bubal* is frequently noted as the home of many converts. Thus Father Juan Cabot, for instance, on March 9, 1816, baptized eleven Indians from Bubal. He visited the Tulares a second time in 1818, and discovered 33 Christians from various Missions at Telame or



THE FIRST MISSION BELL

Tulame. On this occasion he mentioned Bubal, Quiuamine, Yulumne, and Choinoc.

The consequences of the Hidalgo revolt in Mexico made itself felt in California only a few years later. Since the soldiers could receive no pay from Mexico, they were forced to depend upon the resources of California. Not provident themselves, the whole military department demanded that the Indian Missions should not only support the guards, but all the

soldiers of the territory and their families as well. The demands became so frequent and were withal so inconsiderate, that the neophytes themselves suffered for want of necessities. When, for instance Governor Arguello on February 8, 1815, called for aid in behalf of the unpaid troops, Father Martin had to report that Mission San Miguel had no wheat, nor cloth, nor blankets, but could supply some barrels of wine, which might be sold and from the proceeds clothing and weapons could be procured. He added, however, that twenty-five pounds of wool would also be forwarded.

That it was not wise to trust the neophytes implicitly until after a long period, or hardly ever absolutely, may be learnt from a dastardly deed committed by some disgruntled neophytes of this very Mission San Miguel early in the century. Both at San Antonio and San Miguel unknown persons tried to poison the missionaries, notwithstanding all the sacrifices the Fathers were constantly making for them. Fathers Martin and Carnicer of San Miguel recovered; but Father Francisco Pujol, who had come shortly before from San Antonio, died a few weeks later in February, 1801, after suffering intense pains.

Returning to building activities, we have to say that nothing is reported on the subject, not even about the new church, until 1821. Even then only a scrap of information from descendants relate that in 1821 the interior of the new church, which had been completed in 1818, was painted and frescoed by Esteban Munras of Monterey, who died at Monterey on September 3, 1850.

On December 31, 1825, if the copy in the *California Archives* be correct, the Annual Report informs us, that during the year new weaving rooms were built.

The *Informe Anual* of December 31, 1830, says that at *Rancho de San Simeon en la Playa* an adobe house was erected which measured 30 varas or 85 feet in length and 11 varas or about 31 feet in width.

The *Informe Anual* of December 31, 1831, the last one signed by the missionary in charge, Father Juan Cabot, re-

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ports nothing more than that the house of the *Rancho de la Asumpcion* had been improved.

### CHAPTER III

The Mission Lands.—Agriculture.—Livestock.—Fr. Juan Cabot.—Anti-Catholic Liberalism Appears.—Echeandia's "Secularization" Decree.—Neophytes Remain Faithful.—Mission Confiscated.—Under Administrators.—Illegal Action of Territorial Assembly.—Fr. Cabot Retires.—Robinson and Colton.—Inventory of 1837.—Condition in 1839.—Mission Ceded to Bishop.—Mofras's Description.—Pio Pico Sells The Mission.

ON October 7, 1827, the territorial assembly adopted a decree which Governor Jose M. Echeandia published on the same day. This law demanded that the missionaries of all the California Missions report on the lands of their respective missionary establishments and give a minute description of the boundaries. Father Juan Cabot accordingly reported for Mission San Miguel as follows:

"Complying with the proclamation published by the Comandante General of this Province, Don Jose Maria Echeandia on October 7, 1827, I inform the government of this territory with regard to what it asks in Article One of said Proclamation.

"This Mission, toward the east, has no boundaries whatever, because it has no other neighbors than the pagans who are about 25 leagues distant.

"Toward the west, likewise, it has no neighbors as far as the ocean, which is from 12 to 14 leagues distant.

"Towards the south the lands of Mission San Luis Obispo are recognized to extend to the *Rancho de la Asuncion*, distant from here seven leagues.

"Towards the north, the Mission claims the land to the *Rancho de San Bartolome*, or *Pleyto*, distant about seven leagues to the boundary of Mission San Antonio.

"The land to the east is waste land, because scarcely any cattle occupy it. Some herds of breeding mares, and in season some horses, rove about there. Owing to the scarcity of pastures and water they change from one place to another. It is all *una pura miseria*.

"From the Mission to the beach the land consists almost entirely of mountain ridges, devoid of permanent water. For this reason that region is not occupied until one reaches the coast where the Mission has a house of adobe. Here it may cultivate some clear land for planting grain in summer time but it is entirely dependent upon rain, since there is no irrigated land there. In the same district 800 cattle, some tame horses and breeding mares are kept at said Rancho, which is called *San Simeon*.

"In the direction toward the south, all the land is occupied, for the Mission there maintains all its sheep, besides the horses of the guards. It is there it has the *Rancho de Santa Isabel*, where there is a small vineyard. Other ranchos of the Mission in that direction are *San Antonio*, where barley is planted; *Rancho del Paso de Robles* where the wheat is sown; and the *Rancho de la Asuncion*. In these last two named ranchos there is an adobe building, roofed with tiles, for keeping the seed grain. However, all is dependent upon rain, because there is no means to irrigate the land, save at Asuncion, where there is a little spring with sufficient water for a garden; and at Santa Isabel, which has a little more in summer.

"To the north as far as *San Bartolome*, the Mission at present occupies no land, because it has not the hands to work it, and because that land is not considered suitable for cultivation. It is indeed *tierra miserable*, on account of the lack of pastures. At times the Rio Nacimiento overruns it, distant two leagues from the Mission.

"Between the east and north this Mission owns a small spring of warm water and a vineyard distant two leagues.

"The grain with which these poor Indians of the Mission maintain themselves are barley and wheat, but all dependent upon rain. When, therefore, in a year there is scarcity of water there is so much want that it is necessary to let them go free to the mountains where they may search for wild seeds. Lands for sowing grains in the summer are few, owing to the lack of water for irrigation. . . . In a word, with regard to planting all kinds of seeds and grain this Mission suffers the greatest draw-



backs from the want of suitable land. Such as is good lies at a distance of six or seven leagues, and is cultivated amid untold labor and thousands of anxieties.

"Forests are unknown here, except the mountain which in an arroyo has some groves. There are two streams, one of which runs past the front of the Mission, and the Nacimiento. Both are of no advantage owing to the lack of land, and both run dry in the summer.



MISSION CATTLE BRAND

'The herds of the Mission consist of 2130 cattle, 120 oxen, 7904 sheep and 62 pigs.

"Enclosed find an impression of the cattle brand of this Mission.

"With what has been said it seems the command has been executed. If there be any error, please to attribute it to ignorance or forgetfulness, not to ill-will.

"Mission San Miguel, Archangel, in Upper California, November 26, 1827. Fr. Juan Cabot."

The good Father asked to be permitted to retire with an allowance of \$400 for traveling expenses. The petition, or what is left of the letter, bears no date. He had served in the Missions of California for thirty years, and was therefore entitled to the privilege of retiring. Owing to the fact that no substitute could be found then, Father Cabot had to tarry some years longer, as will appear in its place.

The enemy of the missionaries, Governor Echeandia, from his very arrival in California in 1825, was eager to oust the

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missionaries. The young Californians, as the natives of Mexican descent were fond of having themselves styled, who had from Echeandia and others imbibed the doctrine of Liberalism, a form of infidelity, in truth, were in haste to possess themselves of the lands which the neophytes under the direction of the missionaries had rendered fertile. Echeandia, therefore, on January 6, 1831, issued his decree for the "secularization," rather confiscation of the Missions. This act was as illegal as it was amazing; for his successor, General Manuel Victoria, was already in the territory, and on his way to Monterey to relieve Echeandia of his office. The town council of Monterey quickly named Jose Castro commissioner to inform the Indians of Mission San Miguel that they should be "free" thereafter. Castro took along three witnesses—Juan B. Alvarado, Jose Maria Villaviceno, and Jose Avila. The Indians were all assembled in front of the church on January 6, 1831. Through an interpreter named Francisco they were informed of the governor's proclamation. As a considerable number of the neophytes happened to be absent, the proclamation was repeated on the following day. After the commissioner had made the suitable exhortations to the Indians, the latter replied through the interpreter that they respected the dispositions of the government; but that they were poor, had no good lands, nor sufficient property; that most of the people were not well instructed in the labors, and for that reason they preferred to remain under the system that had prevailed at the Mission so far.

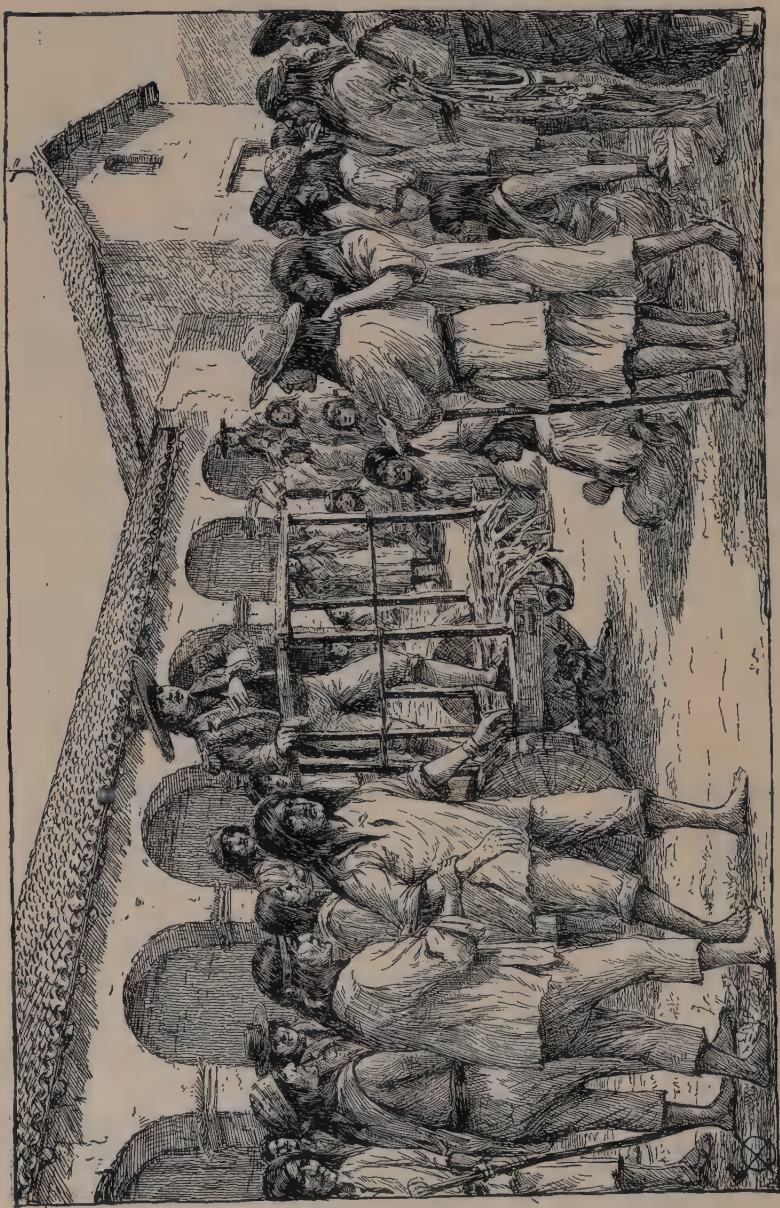
Alvarado himself relates that at San Miguel he mounted a cart in the courtyard, and vividly pictured the advantages of "freedom" to the Indians. Then he had requested those who wished to remain with the padre to stand on the left, and those who preferred "freedom" to go to the right. Nearly all went to the left where they were soon joined by the few who had believed the talker. At San Antonio and San Luis Obispo, Alvarado confessed, the neophytes did likewise. They were contented to stay under the missionary, which is conclusive proof that they had been treated justly.

Mission San Miguel, like the others, was, nevertheless, confiscated by decree of August 9, 1834. The unsalaried missionary was discharged, and a salaried administrator placed in control of the property as well as of the Indians, who were not at all given their freedom, but had, now at the mercy of an indifferent person, to work more than before, since the administrator demanded that they pay his salary first of all. As no substitute could be secured from the Bishop, the missionary was allowed to continue in charge of the spiritual affairs of the neophytes. San Miguel was declared a curacy of the second class by the territorial assembly, though it had no authority in the matter. The priest was called curate, and he was to receive a salary of \$1000 from the income of Mission, that is to say, at the expense of the neophytes. These had, therefore, to provide the salary of the administrator first of all; then they were to see that the curate received his salary. It is but just to note here that the missionary Father, who refused the title of curate, also refused the salary in order not to burden the Indians. He was satisfied as before with the bare food and clothing.

San Miguel was allowed to remain in charge of the missionary till June, 1836, because no suitable administrator could be secured. Then, July 14, it was delivered to Ignacio Coronel.

Father Juan Cabot, after serving at San Miguel for twenty-one years, retired to Spain late in 1834. He had saved nothing for himself, and therefore asked for the means to make the journey. Governor Figueroa, on December 20, 1834, then ordered the payment of \$400 to Father Juan Cabot "in consideration of his thirty years' service in the Missions of California." His brother, Father Pedro Cabot of San Antonio Mission, took his place in November, 1834, and served till September, 1835, when he was sent to San Fernando Mission.

Alfred Robinson visited San Miguel about 1830, and in his pleasant way made some notes which it may be worth while to repeat here. "From the tops of the hills in the vicinity of Mission San Miguel," he writes, "we saw spread out before us a charming valley through which our course lay. It was near



J. B. ALVARADO HARANGUES THE INDIANS IN VAIN

midday when we descended the last hill, and rode up to the house. Father Juan Cabot, its director, was absent, having gone to pass a few days with the padre of San Luis Obispo. So I repaired to the major-domo, presented my letter (of recommendation from Father Sarria), and requested immediate despatch. As it was necessary to send some distance for his horses, the delay of a couple of hours, ere they were procured, gave me ample time to look about the Mission. Like that of San Antonio, it possesses few resources, owing to its distance from the seacoast, and the moderate extent of its domain. It is built near the extremity of a small pass through the hill, where the sun casts its burning heat in a degree almost insufferable. They say there, in proof of the warmth of the Mission, that fleas cannot endure the summer months, and during the heat of the day they may be seen gasping upon the brick pavements! At the distance of about five leagues is a beautiful little bay called San Simeon. Its anchorage is safe, and well protected from the winds, yet it is seldom visited by navigators.

"I again set out, following close at the heels of my guide. Shortly after our departure we reached a place where a sulphurous hot spring boiled up from the ground, and formed a little rivulet which crossed the road. Father Juan had erected a small house over the spot for the purpose of shelter, and convenience for bathing, and it was resorted to by many persons suffering with rheumatic disorders, who generally obtained immediate relief. (The place called Paso Robles.) We afterwards stopped at the sheep farm belonging to the Mission of San Miguel, where were two large houses and a number of straw huts. Gardens were attached to them, in which a variety of vegetables were cultivated by the Indians, who were there as keepers of eight or ten thousand sheep. Some distance off, on the other side of the valley, was a vineyard of excellent grapes, from which were annually made considerable quantities of wine and brandy. Further on, some three or four leagues, we reached "el rancho de Santa Margarita."

Other writers have been very generous to the Mission in the number of live stock attributed to Mission San Miguel.



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Colton, for instance, was hoaxed into relating that Mission San Miguel in 1821 owned 91,000 cattle, 47,000 sheep, 2000 mules, 1100 tame horses, and 3000 mares. The exact figures of the official report for that year are: 9000 cattle, 13,500 sheep, 1431 horses of all kinds, and only 61 mules.

Eugene Duflot de Mofras, a French traveller, was led to write that in 1834 Mission San Miguel possessed 64,000 head of cattle, 10,000 sheep and 2500 horses. No official reports were issued for 1834; but the last annual report, dated December 31, 1832, gave the Mission just 3710 cattle, 8282 sheep, and 700 horses.

Though Mission San Miguel lay on the public highway, or *Camino Real*, little of interest outside the reports on the spiritual and temporal results, has entered the domain of history. Father Juan Moreno in September, 1835, succeeded Father Pedro Cabot as missionary until 1840. Ignacio Coronel, the first administrator, at a salary of \$400, seems to have resigned after being in control for less than a year; for Inocente Garcia took possession by inventory in March, 1837. On March 30th Mariano Bonilla is mentioned as his clerk. In 1833 Mrs. Angustias Ord, a daughter of Don Jose de la Guerra, writes that she visited San Miguel in 1833, and found the Mission in a prosperous condition, and a large quantity of goods was collected in the granaries and warerooms. Only two years later, but one year after the decree of confiscation had been adopted by the territorial assembly, she observed a decided change for the worse.

Father Moreno writes under date of September 30, 1836, that on the coming of the administrator, all the property was distributed among the Indians except the grain; but half of that was carried away by them also. Inocente Garcia, the administrator, in 1837 relates that on one occasion a party of men under Isaac Graham forced the doors to the *monjerio* (apartment for the girls), after which he (Garcia) abolished the institution, and let every family care for its girls. This sounds strange, because the *monjerio* was abolished by the decree of confiscation of August 9, 1834. Another confusing

detail by Garcia is his claim that he raised large crops until he found out that it was of no use, as there was no market, and there was more food than Indians could eat! If it were true, Father Moreno in 1838 would not have complained bitterly of his poverty and the disappearance of the Mission property. For details on this latter subject we refer the reader to the Index for our larger work under the heads of Draft, Contributions, Forced Contributions, Chico, Alvarado, Vallejo, Echeandia, and Figueroa, because these details on the condition at San Miguel are missing.

William Hartnell, whom Governor Alvarado had appointed Inspector of the Missions, arrived here early in August, 1839. His reports, according to Bancroft, do not indicate a bad state of affairs, although a dispute was pending about some blankets which the Indians claimed not to have been distributed. At their request he dismissed the major-domo at San Simeon, Manuel Ortega by name. Furthermore, the Indians did not want an administrator, but to be left under the padre. That would have relieved them of the necessity of working more so that said official might enjoy the salary. They also expressed fear lest their lands at San Simeon, Asuncion, Paso Robles and Santa Rosa should be taken from them. They were willing to cede La Estrella, Cholan, Gueguero and Canamo.

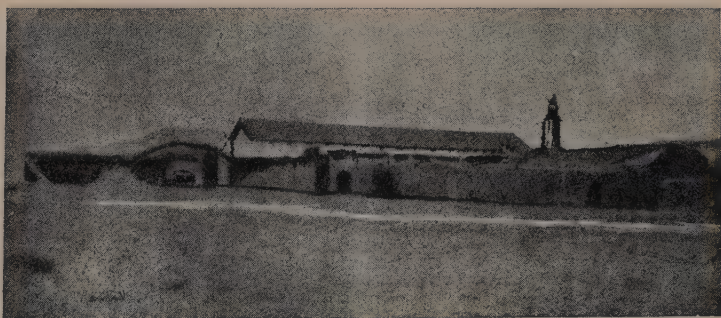
Father Moreno in the same year, 1839, was given permission to cultivate the garden of Asuncion on his own account, which seems to indicate that he wanted to raise food for himself with his own hands. In November the administrator, Garcia, complained that the Indians were running away. Father Moreno, on the other hand, explained to Hartnell that Garcia was not obeying the Inspector's instructions, that he flogged the Indians excessively, and otherwise, too, interfered with the rights of the missionary.

In August, 1839, a major-domo was poisoned by two Indians who were arrested for murder. On August 24th Inocente Garcia reported to the governor's secretary, Manuel Jimeno, that he had made the investigations of the violent

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death of the major-domo (name not mentioned), and had found that he was poisoned by the neophyte Canuto, who according to appearance is a Tulareño Christian from the rancheria de Tontach; that he had captured him and an accomplice; and that both were at the disposition of the judge. The major-domo, however, had died on August 9th.

The inventory of 1837 describes the Mission as follows; Buildings of the Mission proper forming a quadrangle, valued at \$37,000.



SAN MIGUEL MISSION FROM THE WEST

Rancheria or group of neophyte dwellings, or seventy-four rooms running around the inside walls of the second cuadro, all of adobe and roofed with tiles, valued at \$3000 church building and church goods not included.

Goods in the warehouse, implements, furniture and manufacturing outfit, valued at \$5,043.

Garden with 166 vines and fence, valued at \$584.

Ranchos San Simeon, Santa Rosa, Paso de Robles and Asuncion, with buildings, valued at \$10,162.

Vineyards of Aguage and Santa Isabel with 5,500 vines, valued at \$22,162.

Live stock, including wild cattle at La Estrella, valued at \$20,782.

Crops still growing, valued at \$387.

Credits, \$906.

Total valuation of Mission property, valued at \$82,806.  
Debts, \$231.

By the end of June 1839 the valuation had been reduced to \$74,763.

The salary list was as follows: Administrator, \$800; clerk, \$240; two major-domos, each \$144. Total of salaries (priest not mentioned) \$1,328.

The Indian population in January, 1839, at the Mission was 525 souls, besides 75 who were absent.

When Hartnell arrived in August, 1839, census and inventory ran as follows; Population, 301 souls; cattle, 900; sheep, 3800; horses, 249; mules, 28; asses, 52; goats, 46; swine, 44; grain, 700 fanegas.

Father Moreno continued in charge of the spiritual affairs till October, 1840, when Father Ramon Abella arrived and stayed till July 1841, the last of the Franciscans. Not having a substitute, when Father Abella departed this life at Purisima in May 1842, Father Prefecto Narciso Duran ceded both San Luis Obispo and San Miguel to Bishop Diego. The Bishop, therefore in July, 1842 placed the Reverend Miguel Gomez, ordained at Santa Barbara on the preceding June 29, in charge of San Luis Obispo with jurisdiction over San Miguel. These two Missions, therefore, were the first regularly transformed into parishes in Upper California under the direct jurisdiction of the Bishop of the diocese.

Eugene de Mofras, the French writer and traveller has this to say of the Mission about the year 1841: "*Mission San Miguel Arcangel* is at a distance of thirteen leagues north of San Luis Obispo, and thirteen leagues south-east of San Antonio. The buildings of San Miguel are grand though half dilapidated. On arriving at this Mission, we met but one man. Of the twelve hundred Indians it had as late as 1834, hardly some thirty are left. Of its 4000 head of cattle, 2500 horses and 10,000 sheep, at most eighty head of large cattle and 400 sheep remain.

"This establishment owns excellent irrigated lands, which produced 2500 fanegas of grain. At present these lands lie

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uncultivated, and all the farms and all live stock of the Mission belong to the rancheros.

"San Miguel is situated on a magnificent plain upon which open from the east numerous transverse canyons that afford easy access to the great valley of the Tulares, of which we have spoken when describing Mission San Fernando. The Spanish missionaries have had the intention to found, along the pass, called Telame, in the neighborhood of three leagues east of San Miguel, a presidio and some Missions, which from San Luis Rey up to San Jose should form a line of Missions parallel to the line located along the Ocean; and which reaching to the interior of the Tulares would have been a serviceable barrier



THE PATIO OR MISSION COURTYARD

against Indian incursions. R. P. Mariano Payeras, the Father Presidente, proposed this plan to the king of Spain in 1817; but unfortunately it could not be carried out.

"On leaving San Miguel, several important farms (ranchos) are passed, among these are those of San Bartolome and San Antonio."

In obedience to a request from the General Government in Mexico, Father Prefecto Duran drew up a report on the state of every one of the Missions in California. Under date of March 18, 1844, he accordingly made his laconical statement with regard to San Miguel: "Mission San Miguel, Arcangel, is to-day without live stock, and the neophytes are demoralized and dispersed for want of a priest to care for them."



Bishop Garcia and his secretary, Father Gonzalez Rubio, passed San Miguel early in 1844 on his tour northward to visit the Missions and confer the Sacrament of Confirmation. Also on his return journey he must have come to San Miguel; but there is no record of any function at his hands. He doubtless entered the church, and took away the Mission Registers to the Mission San Luis Obispo, where Father Gomez resided. At all events the Bishop vised and signed them there, and not at San Miguel, on July 28, 1844. In the same month, at the request of the Bishop, Governor Manuel Micheltorena on July 16, 1844, confirmed the vineyard known as La Mayor to the Ex-Mission of San Miguel for the support of the pastor.

Without consulting or waiting for the approval of the Mexican Government, as he was bound to do, Pio Pico, unworthy governor, had his four assemblymen Narciso Botello, Francisco X. Figueroa, Carlos Carrillo and Ignacio del Valle pass his Decree for the Renting and Converting of Missions into Pueblos on May 28, 1845. Article One directed the neophytes of the Missions of San Rafael, Dolores, Soledad, *San Miguel* and Purisima, which were abandoned, to return to their Missions within a month. If they failed to do so, said Missions would be declared without owners.

Finally, on October 28, 1845, Pio Pico had his subservient assembly decree the sale of the Missions. San Miguel bears the distinction of having been the last one sold on July 4, 1846, three days before the raising of the United States flag at Monterey, which if it had happened a week before, would have saved the Mission. Petronillo Rios and William Reed were the purchasers, but the price was not divulged. With this sale Pio Pico signed his political death warrant. He fled to Mexico soon after.

## CHAPTER IV

The Mission Registers.—Title Page of Baptismal Register.—First Missionaries.—Fr. Antonio de la Concepcion Demented.—Returned to Mexico.—First Entries.—Converts Numerous.—Banner Year.—Fr. Vicente de Sarria.—Last Franciscan.—Bishop Garcia Diego Signs Books at San Luis Obispo.—First Marriage.—First Burial.—Notable Burials.

ALL the Indian Missions in California, in obedience to the regulations of the Superiors, at the very founding had to arrange the following blank books as registers or records for Baptisms, Burials, Marriages, Confirmations, Census or Padron, and Libro de Patentes. In the last-named volume were transcribed or copied the Circulars and Ordinances of the religious and ecclesiastical Superiors, besides the decrees of the kings and viceroys.

These records were uniform in size, 8 by 12 inches. The paper was usually good, since the entries had to be made with ink. Generally the volumes were composed of from 300 to 350 folios or leaves. The first and last leaves invariably remained blank. The title of the book was written on the second folio or third page. On the next page began the entries. The binding consisted of flexible leather, one side usually overlapping the other where both were tied with two leather strings or leather buttons.

Every entry was numbered on the margin and signed at the end by the missionary who officiated at the function. These entries, in the cases of Baptism, for instance, had on the margin, which was an inch or so wide, the baptismal name and the name of the birthplace or rancheria. The entry itself noted the date, the Mission, name and age of the recipient, names of the parents, and the names of the sponsors, as prescribed by the Catholic Church the world over.

From this it will be seen that such records have an inestimable value for history as well as for geneology. They are therefore jealously preserved. Those of Mission San Miguel, that is to say, the Baptismal, Marriage and Burial Registers,

and the Libro de Patentes, are now kept in the Archives of the Bishop of Los Angeles and San Diego. The Register of Confirmation and the Padron, however, have disappeared.

We should like to go into details, especially with regard to the Baptisms; but, as it would result in tedious reading, we have instead compiled a summary in tabular form of the contents of the three volumes of Baptisms, Marriages, and Burials. They all speak a graphic language of their own, and well understood by priests, agriculturists, and stockraisers. From the numerous entries we have also collected the names of the Indian villages or rancherias which supplied the converts. This list will be found near the close of the chapter.

The title page of the three Registers were written by the venerable founder of the Mission, Father Presidente Fermin Francisco de Lasuen, then seventy-four years of age. The text is the same in all three books, barring the statement as to Baptisms, Marriages, and Burials. It reads as follows:

*Viva Jesus*

#### FIRST BOOK OF BAPTISMS

of the Mission of the Most Glorious Prince, Saint Michael, Archangel,

*Founded*

at the expense of the Catholic King of Spain, Don Carlos IV, (May God preserve him) and by order of His Excellency, the Marques de Branciforte, Viceroy, Governor, and Captain-General of New Spain, on the spot called by the natives *Vahca*,

*Commenced*

on the solemn day of July 25th in the year 1797. On this day the undersigned Presidente of the Missions of New California; entrusted by His Majesty to the Apostolic College of the Propagation of the Faith of San Fernando de Mexico, with the assistance of the Rev. Father Preacher Apostlic, Father Buena-ventura Sitjar, and of multitude of gentiles of both sexes, and of every age, whose pleasure and joy exceeded our own desires, thanks be to God!, I blessed water and the place, and the great

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Cross, which we venerated and raised. I immediately intoned the Litany of All Saints, and after this I sang the Mass during which I preached. We concluded the function by solemnly singing the *Te Deum*. May all be for the greater Honor and Glory of God, our Lord. Amen.

"The place now assigned for the Mission is dedicated in honor of the most Glorious Prince of the Celestial Militia, the Archangel St. Michael. In virtue of the authority of the above-named College of San Fernando, I named as its first Missionaries the RR.FF. Buenaventura Sitjar and Antonio de la Concepcion Horra.—Fr. Fermin Francisco de Lasuen."

Father Antonio de la Concepcion seems to have suddenly gone insane, and in such a state of mind headed near the bottom of the title page the following *Nota*: "Estos dos PP.Fr. Buenaventura Sitjar es de la Santa Provincia de Mallorca; Fr. Antonio de la Concepcion de la Sta. Prov. de la Purisima Concepcion en la Castilla la Vieja en la Europa; y los dos sobre-dichos PP. ahora son hijos de el Colegio de San Fernando en la Nueva Espana de Mexico."

This *Nota*, which did not belong there in any case, was canceled by another hand. A similar *Nota* is found on the title page of the Burial Register. As evidence of his insanity, perhaps caused by the extraordinary heat described by Robinson, Father Lasuen less than four weeks after the founding of the Mission, had to write to Governor Borica: "It is useless to describe to your honor my grief on the subject which Father Antonio de la Concepcion has communicated to you. Destined for the important and singularly happy Mission of San Miguel, he has become insane, or manifested a very grave disorder of the brain, so that what was assigned to him to cultivate in the new Mission he destroys. May it suffice to say that it has obliged Father Buenaventura Sitjar to absent himself from his post in order to come to Santa Barbara with incredible haste to tell me personally what in writing he could not have done sufficiently so that I might obtain a perfect idea of the wild actions of said poor friar, of the misgivings as to greater ones, and the manifest risk of impeding or frustrating the conversion

of the Indians. The soldiers of the guard are terrified and perplexed. The neophytes of San Antonio and San Luis Obispo, who are employed about the Mission, are withdrawing to their Missions, and the pagans are horrified and frightened because he shouts and acts like a madman, and shows signs of violent fury. I have therefore determined that Father José de Miguel of this Santa Barbara Mission should at once proceed to San Miguel, and by gentle means, if he can, or any way he may, bring him to your presidio and present him to your Honor. I have resolved, so far as I am concerned, that he should embark as soon as possible on the frigate Concepcion."

After consulting with two surgeons at Monterey, Don Pablo Soler and Luis Paba, Governor Borica pronounced the poor friar undoubtedly insane. A careful examination disclosed the fact that he had concealed a pair of pistols in his habit. He was accordingly placed aboard the ship, and made the voyage in company of three Fathers who were retiring to the College.

On the reverse side of the title page, hence on page four, in the hand of Father Lasuen begin the entries, preceded by the following introduction:

"In the Name of God Almighty, Father, Son, and Holy Ghost, Three Distinct Persons, but One Sole True God, to Whom be Honor and Glory forever and forever. Amen.

"In the afternoon of the same 25th of July, 1797, on which with the attending Religious, who are named in the beginning of this folio (sheet), possession was taken of this site, which was dedicated to the Most Glorious Prince of the Celestial Militia, Archangel St. Michael, the Mission of this sacred title was begun. Many pagan Indians flocked together and were present during the whole function. They then offered fifteen of their children with right good will, and with such ardent desire that they be made Christians that I had to bless the baptismal font. Then in the same *enramada*, which had served for the celebration of the holy Sacrifice of the Mass that morning, I baptized solemnly (as Number 1) Miguel Maria, a boy of about seven years. The sponsor was Manuel Montero, leather-jacket soldier of Monterey. In all, twelve males and three

females, mostly over seven years of age. One was sixteen years old." Father Sitjar followed with a Baptism (Number 16) on September 29th, the feast of the Patron of the Mission.

Incidentally from the same report we learn that the soldiers of the mission guard were José Antonio Rodriguez, the corporal Manuel Montero, José Maria Guadalupe, and Juan Maria Pinto.

According to the report of 1797-1798, the bell at San Miguel was soon after it had been suspended from its yoke, found to be cracked and worthless.

The enramada or arbor mentioned served as a chapel for like functions till November 20th, when the term "en la Iglesia" is noted as the place where Baptisms were conferred. This church was doubtless built of adobe, and is most probably the building of which the ruins are still seen immediately in the rear of the present church.

At the end of the year 1797 twenty-seven entries had been already made in the baptismal register. The rancherias of Chuclac and Acuznija are mentioned in these early entries.

Converts came in rapidly, more so than at any other Mission in the first years. It must have delighted the Fathers to have been able to report as many as 158 Baptisms for the year 1798. Naturally, this involved hard work, because all over nine years of age had to be instructed and tried, not to speak of the work of supervising and teaching the various branches of industry carried on by the neophytes for the support of the growing community.

With the year 1801, the very one in which attempts were made on the lives of Fathers Martin and Carnicer, applications for admission to the neophyte Mission family became numerous, so numerous, indeed, that Fathers from other Missions had to assist in giving instructions and in baptizing. The result was gratifying, as 202 Baptisms were entered during that year, by far the majority being adults.

The year 1803 was the banner year of the Mission for Baptisms; for during these twelve months the Fathers admitted to the fold of Christ 348 candidates, most of whom were



adults from the various rancherias. Three missionaries, Fathers Juan Martin, Marcelino Cipres, and Pedro Adriano Martinez reaped this rich harvest. The Indians were instructed by classes and prepared for Baptisms. Instances are the following: On January 29, 1803, numbers 743 to 780, adult Indians were baptized; on February 7th, numbers 768 to 812, adults, received the Sacrament of Regeneration; on February 27th, numbers 819 to 837, adults, became Christians in the same way; on March 22nd, numbers 848 to 874, adults, received the bap-



MISSION SAN MIGUEL FROM NORTH

tismal character in the soul. Thus the work continued throughout the year, and often during subsequent years.

The poor Fathers could not recount many joys at San Miguel, but these spiritual harvests compensated for all their hardships and anxieties.

On February 4, 1813, Father Juan Martin relates in the baptismal register that he had baptized numbers 1637 to 1676, all adults over 25 years of age. One was a man ninety years old, and two counted 70 years of age. Eight days later Father Martin entered numbers 1682 to 1700.

At the beginning of October, 1814, Father Juan Cabot visited the Tulare region, and in the rancheria of Bubaj baptized numbers 1801 to 1824, all but two 80 years of age.

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Two others at the point of death were 30 years old. The function took place on October 4, 1814.

On September 9, 1813, Father Comisario Prefecto Vicente de Sarria noted his Auto-de-Visita in the various Registers on the front fly leaf. Father Estevan Tapis countersigned as secretary.

The second Auto-de-Visita in 1816 is noted just below the first one on the front fly leaf by Father Sarria, and countersigned by Father Pedro Cabot, as secretary. Father Sarria as Comisario Prefecto made also a third visitation, which is noted on June 18, 1818, and countersigned by Father Jayme Escudé. His successor, Father Mariano Payeras held the visitation here on June 23, 1821. It was countersigned by Father Thomas Estenaga.

Many Baptisms of adults were entered during the year 1835 by Father Pedro Cabot. As many as 174 Baptisms occurred, which is singular enough considering the political condition of the time, and that it was the last year of independent missionary control.

Father Ramon Abella, the last Franciscan, baptized at San Miguel for the last time on July 7, 1841. It was number 2883 in the list since its foundation. Thereafter children were taken to Mission San Luis Obispo, and occasionally to Santa Ines. For instance, Reverend Father Jose de Miguel on August 26, 1842, baptized at Mission Santa Ines a child, the son of neophyte parents from Mission San Miguel. It is No. 1499 in the Register of Santa Ines. It was named for the saint of the day *Zeferino*. Father Jose M. Gutierrez baptized here on April 17, 1842, numbers 2884-2889. Thereafter no Baptisms took place at San Miguel till August 16, 1851, which of itself proves how abandoned San Miguel lay on the Camino Real. From that date the Reverend Doroteo Ambris of Mission San Antonio would occasionally attend the remnant of Indians and a few settlers till April, 1860, when he noted in the Register that he had baptized number 2913. He had begun with number 2894, on August 16, 1851. Hence only nineteen Baptisms oc-

curred during these years "en la capilla de la Ex-Mission de San Miguel, Archangel," as he writes.

The Auto-de-Visita of the first Bishop of California, Rt. Rev. Francisco Garcia Diego, countersigned by his secretary, Father Gonzales Rubio occurred on July 28, 1844; but it was noted in the Registers at Mission San Luis Obispo, whither the records were taken on this occasion, doubtless, because poor abandoned Mission San Miguel was no place for such priceless treasures.

Rt. Rev. Bishop Thaddeus Amat entered his Auto-de-Visita on May 29, 1861. In the following year, 1862, June 10th Rev. Francis Mora, subsequently the successor of Bishop Amat as Bishop of Monterey, baptized No. 2918, the last in that Baptismal Register.

The first marriage took place on January 24, 1798. We here reproduce the entry entire in order to show how circumstantial were the proceedings in such cases at all the Missions, for all entries were made uniformly after this manner.

"On January 24, 1798, in the church of the Mission of San Miguel, Archangel, the necessary investigations having been made, and for just cause the Banns which the Sacred Council of Trent prescribes having been dispensed with, and no diriment nor impeding impediment having been discovered, I joined in marriage according to rite of holy Mother Church the following four persons:—Timotheo Sajar with Timothea, and Jose Orra with Josefa, who had been married in paganism. They renewed before me their free and spontaneous consent by words which they mutually pronounced before me. The witnesses were Arsenio Paterna and Cenobio Maria Marin, neophytes of the Mission of San Antonio. The newly married are neophytes of this Mission of San Miguel. In witness thereof I sign, Fr. Juan Martin."

The first burial entry is not explicit although it gives the information desired about the cemetery. The names, age, and dates are invariably given, as prescribed, in subsequent entries.

"On March 17, in the year 1798, after the cemetery had been blessed in this Mission of the Archangel Saint Michael, I

gave ecclesiastical burial to the body of the adult neophyte of Mission San Luis Obispo, whose name was Eudisia, as is clear from the entries in book of Baptisms of said Mission of San



REAR OF PRESENT CHURCH. CEMETERY

Luis. She received the Sacrament of Extreme Unction. In proof of this I sign, Fr. Juan Martin."

Two of the missionaries died and were buried at Mission San Miguel. The entries of their burial follow here in succession.

"Number 561. On the first of February in the year 1810, in the church of this Mission of the Archangel St. Michael, the Rev. Fr. Mariano Payeras gave ecclesiastical burial to the body of Fr. Marcelino Cipres, member of the Province of Aragon, and native of the city of Huisca, where he was baptized. He received the habit of the Franciscan Religious in the convent of our Lady of Jesus outside the wall of Zaragoza. He studied philosophy at Texuel, and theology at Taragona, whence he left for the College of San Fernando de Mexico in the year 1793. In 1795 he set out for California, and was named missionary of Mission San Antonio, where he toiled with indefatigable zeal for the good of souls, dedicating himself at

once to learn the language of the Mission so that after a year he was already sufficiently instructed in said idiom so that he preached to the Indians on feast days, without neglecting the sick in the Mission and outside as well. These were numerous; for owing to the scarcity of provisions the Fathers saw himself compelled to send the Christians out to gather food, with the proviso, however, that they should notify him of their illness. Thus neither ice, nor snow, nor floods could detain him from baptising those at great distances, or hearing the confessions of the sick and giving them Extreme Unction. At the same time he would not forget to advance the temporalities of the Mission. Such hardships made him ask, after nine years, for a place of less work where he could have the alleviation and the time for studies. He was therefore granted permission, in 1804, to proceed to the Mission of San Luis Obispo, where also he lost no time and spared no fatigue for the spiritual and temporal good of the Mission.

"He came to this Mission (San Miguel), on his return from Monterey, on January 26, 1810, on which day he fell sick from inflammation of the intestines, which caused his death. When his infirmity grew worse we administered the holy Sacraments, which he received with great conformity to the Divine Will, and with apparent good disposition, which caused us to believe piously that his death was precious in the eyes of the Lord. Amen. His body was interred beyond the Altar of Purisima on the side of the wall of said altar, on the side of the main altar, that is to say on the gospel side. Those of us who assisted at his death were Fr. Juan Cabot, Fr. Pedro Cabot, and Fr. Juan Martin. In witness whereof I sign, Fr. Juan Martin."

The entry for the burial of Father Juan Martin, the second missionary to die at San Miguel, reads as follows:

"No. 1418. On August 30, 1824, in the church of the Archangel St. Michael, the Rev. Fr. Luis Antonio Martinez gave ecclesiastical burial to the body of the Rev. Fr. Juan Francisco Martin, member of the holy Province of Aragon, and native of the town of Estor, where he was baptized. He received the holy habit of the Franciscan Religious in the Imperial convent of



our Father St. Francis in the city of Zaragoza. Having finished the course of theology at Texuel, he went out from there in the year 1793 for the Apostolic College of San Fernando de Mexico, which in 1796 destined him for the Missions of this Alta California, and in the year 1897 he was assigned to this Mission of San Miguel, where his zeal has been indefatigable in temporal as well as in spiritual matters. This incessant toil was aggravated by a terrible dropsy of the breast. When it grew worse, he received all the holy Sacraments with great devotion and with deep conformity to the Divine Will. Especially when he received the Holy Sacrament of Extreme Unction he manifested his great fervor and humility. His body was interred on the Gospel side of the main altar contiguous to the body of the late Fr. Marcelino Cipres, which rests between the wall and the body of Fr. Juan Martin. We who assisted at his burial were the Fathers Luis Martinez, Juan Sancho, and the undersigned. In witness thereof I sign—Fr. Francisco Xavier Uria."

An entry of interest is the following by Father Juan Moreno: "No. 2215. On January 19, 1838, in the cemetery of this Mission I interred the body of Francisco de Borja, which I encountered on the preceding day accidentally in the place called La Cina del Aguade. The whole body had already been consumed, and one leg was missing, eaten or torn by dogs and coyotes. This was the result of his having been caught and entangled in the brushwood without power to defend himself because he was blind and alone. He was married to Francisca de Borja, she and he being Nos. 889 and 890 in the Baptismal Register. In witness whereof I sign, Fr. Juan Moreno."

An examination of the Baptismal Record actually demonstrated that No 889 was Francisco de Borja Naychquel, 48 years old; and that No. 890 was Francisca de Borja Cazaulat, 37 years old, and wife of Francisco. Both were Indians, and baptized by Father Pedro Adriano Martinez, in June or July 1803, so that at the time of his violent death poor Francisco was 83 years of age!

The *Confirmation Register* remained blank, because the Sacrament of Confirmation was never administered during the



Mission Period. When San Miguel was established Father Lasuen's authority to confirm had expired. After him the right to confirm, usually restricted to Bishops, was not again bestowed on an ordinary priest till about 1833, when Father Narciso Duran in virtue of his office as Commissary Prefect, by special Papal authority, could administer the Sacrament, but did so in a few cases only, though not at San Miguel.

Beginning with the year 1808 annual reports were demanded by the College of San Fernando on the annual confessions and holy Communion, and on the holy Viaticum administered to the dying. These will therefore also be found on the Table of Spiritual Results.

About one-half the pages in the Baptismal and the Burial Registers remained blank. Likewise about three-fourths of the pages in the Marriage Register were unused. The latter volume was copied by the author at Mission San Luis Obispo in August, 1920.

## CHAPTER V.

Biographical Sketches.—Fr. Pedro Adriano Martinez.—Fr. Marcelino Cipres.—Fr. Juan Francisco Martin.—Fr. Juan Cabot.—List of Franciscans and Their Successors.—List of Indian Rancherias.—Tables of the Spiritual and Temporal Results of Missionary Activities.

WE now subjoin the *Biographical Notes* on the Franciscans who died at San Miguel or from here retired to the College of San Fernando in Mexico.

*Fr. Pedro Adriano Martinez's* antecedents are unknown. He arrived from Mexico in 1797, and was assigned to the new Mission of San Juan Bautista together with Father Manuel Martiarena, as the first missionaries of that missionary establishment, founded on June 24, 1797. He baptized there for the last time on November 8, 1800. Transferred to Mission San Miguel, he entered his first Baptism there on January 6,

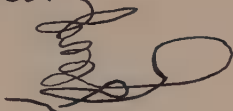
*Fr. Pedro Adriano Martinez*

1801. Save for baptizing at Mission Purisima Concepcion on July 6, 1802, and September 10, 1803, and at San Luis Obispo in June or July, 1803, Father Pedro Adriano remained at San Miguel till July 1804. His last entry was made June 8 of that year. Owing to ill health he received from Father Presidente Estevan Tapis under date of July 1, 1804, the permit to retire to the Mother College.

*Fr. Marcelino Cipres* was born at Huesca, Spain, as already noted. In 1795 he was assigned to Mission San Antonio, baptizing there for the first time on October 2, 1795. He continued there till his last Baptism on July 8, 1804. Transferred to Mission San Luis Obispo, he baptized there from August 22, 1804, to September 14, 1809. Father Cipres then made a visit to Monterey intending to return in January 1810. On his way

back he fell deadly ill, as related in the burial entry. The zealous Father had learned the language of the Indians at San Antonio thoroughly.

Fr. Marcelino Cipres.



"Father Juan Martin," Father Comisario Prefecto Vicente ed Sarria writes in his *Biographical Sketches* of the Missionaries on November 5, 1817, "is 57 years and seven months old. His native country is the Villa de Villastar in the diocese of Texuel, Aragon. He received the Franciscan habit in the convent of our Father San Francisco de Zaragoza, the motherhouse of the holy Province of Aragon. On June 11, 1793, he embarked at Cadiz for the College of San Fernando, and arrived there on September 12 of that year. In the following year he was assigned to the California Missions. He first served at the Mission of San Gabriel as supernumerary from May 2, 1795, to August 7, 1796, and at Purisima Concepcion (where his name appears on May 28, and September 11, 1796 and July 11 and August 6, 1797), then at Mission San Miguel from a month after its founding. His merits surpass the ordinary. With great care, and amid labors and anxieties, indispensably connected with a new foundation, he has advanced the Mission in both the temporal and the spiritual orders. He deserved credit therefore as a zealous and good laborer, and as well for his tender zeal and for his knowledge of the language of said Mission of San Miguel which he has administered for twenty years."

To this in addition, the successor of Father Sarria as Commissary Prefect, Father Mariano Payeras on December 31, 1820, writes in his *Biographical Sketches*: "Father Martin is 51 years of age. . . . His merit is great for his constant application in the ministry, though his aptitude is limited to that which he exercises, and for the charge of a religious Community."

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"*Father Juan Cabot*," according to what Father Sarria wrote on November 5, 1817, in his *Sketches*, "is thirty-six years and five months of age. He is a native of the Villa de Bunola on the Isle of Mallorca, where he received the holy habit in the convent of our Father San Francisco in the city of Palma, and in the Province of Mallorca on August 3, 1796. He embarked at Cadiz on September 2, 1804 for our College of San Fernando, and on November 8 of the same year he arrived there. Being sent to these Missions in the month of March following, (1805) Father Juan served in the ministry at Mission Purisima Concepcion a little less than two years (October 31, 1805, and sub-

*Fr Juan Cabot*

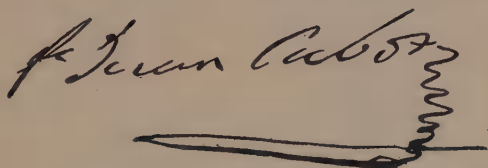
sequently) when he was transferred to Mission San Miguel, Archangel. He continued there in the ministry to date, with the merit of the regular discharge of his duties, increased somewhat by the expeditions he made into the interior of paganism, especially in these last two years."

In addition, Father Payeras on December 31, 1820, writes: "Fr. Juan Cabot is assistant missionary here at Soledad. He is thirty-nine years old, born at Bunola, Mayorca, and a member of the Province of the same title. Having reached the College in 1804, he set out for this destination of the Propagation of the Faith in 1805. His merit rises above the mediocre to the greater, and his aptitude is for the whole extension within the Apostolic Ministry." According to an article in the *San Francisco Bulletin* of April 25, 1864, if we may believe Bancroft, iii, 684, Fr. Cabot was heard of in Spain by Bishop Amat of Monterey in 1856, and died a little later.

Fr. Juan Cabot was the brother of Fr. Pedro Cabot, who on October 11, 1836, died at Mission San Fernando. On December 20, 1834, Governor José Figueroa ordered the payment of \$400 to Fr. Juan Cabot, "who after thirty years' service is about to return to his own country." That was the whole earthly compensation the friar received or expected

for his long, faithful service, just enough to take him to his native land after California had practically rendered the missionaries homeless.

*Reverend Jose Mut y Rosello*, who died at Mission San Miguel on October 1, 1889, was born at Dos Rios, Province of Barcelona, Spain. The Reverend Ramon Mestres, then assistant at Mission San Luis Obispo, assisted him at his death. The deceased, before coming to San Miguel, had been stationed at Mission San Juan Capistrano for twenty years. He was only fifty-three years of age when death knocked at his door. The burial took place in the cemetery of San Miguel on October 3.



La Sociedad de Beneficencia erected a marble headstone to mark the last resting place. He had spent about \$2000, and his own labor for repairs on the dwelling and church.

*List of Resident and Visiting Franciscan Missionaries of  
Mission San Miguel. Their Successors to Date.*

- Fr. Fermin Francisco de Lasuén, Founder, July, 1797.
- Fr. Buenaventura Sitjar, July 25, 1797, to August 11, 1799.
- Fr. Antonio de la Concepcion Horra, July, 1797.
- Fr. Juan Martin, December 3, 1797, to August 17, 1824.
- Fr. Baltasar Carnicer, May 27, 1799, to August 3, 1800.
- Fr. Jose Garcia, October 19, 1800.
- Fr. Mariano Payeras, December 15, 28, 1800.
- Fr. Luis Martinez, December 19-29, 1800.
- Fr. Pedro Adriano Martinez, January 6, March 2, 1801, to  
June 8, 1804.
- Fr. Jose de Miguel, July 8, 1803.
- Fr. Pedro Muñoz, October 13, 1804, to May 22, 1807.
- Fr. Pedro Cabot, February 3, 1806; June 24, 1807.  
August 13, 1808.

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- Fr. Juan Cabot, October, 1807, to March 12, 1819.  
Fr. Marcelino Cipres, October 26, 1807; February 23, 1808.  
Fr. Juan Bautista Sancho, September 21, 1808.  
Fr. Antonio Rodriguez, May 16, 1812.  
Fr. Roman de Ullibarri, January 30, 1815.  
Fr. Pedro Cabot, April 11; September 27, 1815.  
Fr. Luis Gil y Toboada, September 3, 1815.  
Fr. Vicente Pascual Oliva, November 8, 1815.  
Fr. Marcelino Marquinez, June 28, 1817.  
Fr. Antonio Rodriguez, August 30, 31; September 6, 1817.  
Fr. Mariano Payeras, February 4, 1819.  
Fr. Vicente P. Oliva, February 26; March; July 14, 1819; February 25, 1820.  
Fr. Ramon Abella, October 27, to December 3, 1820.  
Fr. Thomas Esténaga, February 5, June 13, 1821.  
Fr. Blas Ordaz, January 19, to September 15, 1822.  
Fr. Pedro Cabot, June 21, 1824; September 27, 1829.  
Fr. Juan B. Sancho, July 10-12, 1824; July 15, 1829.  
Fr. Francisco X. Uria, September and October, 1824.  
Fr. Juan Cabot, November 7, 1824, to November 25, 1834.  
Fr. Luis Gil y Taboada, August 15, 1830.  
Fr. Pedro Cabot, May 4, 1832; April 10, 1833.  
Fr. Felipe Arroyo de la Cuesta, December 22, 1833; June 11, 1834.  
Fr. Pedro Cabot, November 14, 1834, to September 2, 1835.  
Fr. Juan Moreno, October 2, 1835 to October 24, 1840.  
Fr. Jose M. Gutierrez, October 4, 1840; April 17, 1842.  
Fr. Ramon Abella, December 20, 1840, to July 7, 1841 (The last Franciscan.)  
Rev. Miguel Gomez, November, 1842, to March, 1843.  
Rev. Doroteo Ambris, August 16, 1851, to April, 1860.  
Rev. Angel Molino, April 18, 1860, to April 14, 1861.  
Rev. Francis Mora, June 10, 1862.  
(From the year 1842 Mission San Miguel had no resident pastor, but was attended from San Luis





Faithfully Yours in P.,  
+ John B. MacGmiley,  
Bishop of Monterrey - Laredo

## 58 Missions and Missionaries of California

Obispo till the close of the year 1878, when the Rev. Philip Farrelly received the appointment and resided here till 1886.)

Rev. Philip Farrelly, January, 1879, to June, 1886.

Rev. Joseph Mut, June, 1886, to 1889. He was the only priest buried in the cemetery. Rev. R. Mestres, then assistant at San Luis Obispo, attended the dying priest in his last hour.

Rev. Carolus Franchi, 1889, to 1894.

Rev. Henry S. O'Reilly, 1894 to December, 1889.

(Rt. Rev. George Montgomery signed the Registers on June 16, 1895, and March 25, 1900.)

Rev. Philip J. O'Reilly, February 12, 1900, to March, 1903

Rev. Hugh Curran, August 16, 1903 to August 21, 1905.

Rev. Patrick Murphy, August, 1905; to May, 1908.

Rev. William Power, June 7, 1908 to November 13, 1909.

Rev. William Nevin, November 1909, to September, 1922.

Rev. Patrick Ryan, 1922 to November, 1924.

Rev. Ascensio Segarra, December 1924, to August, 1928.

Franciscan Fathers, after eighty-six years, again took charge on August 1, 1928, at the request of Rt. Rev. John B. MacGinley, D.D., Bishop of the Diocese of Monterey-Fresno.

## INDIAN RANCHERIAS WHICH SUPPLIED CONVERTS

Many Names Doubtless Indicate Mere Family Heads.

Acuznija	Chahal, Chaal	Chipmaso
Acutluija	Chajas	Chohuessio
Aejacochumaal	Chalam	Cholal
Ajole	Cheacax	Cholam
Auyamne	Cheine	Chonahuc
Azzil	Chelacosaone	Chopesso
Bubal (Tulare)	Chelesmacoyo	Chuclac
Buнавista	Chemama	Chulam
Camate	Chemau	Chulamas
Case	Chemez	Chtataquel
Casjamtel	Chenem	Chumal
Caulat	Chenen	Chusmal
Cazz	Chenez	Esjeleymu

Esmal	Panau (Panao)	Telame
Esnetiltixa	Patfax	Telesmacoyo
Estacaquayo	Pathac	Tepaseyat
Etchetama	Pel	Tesague
Etsmal	Piil	Texat
Haguachso	Pleyto	Tesxa (Texja)
Honet	Pon	Tetaxoelka
Hugual (Ugaul)	Quechal	Tisahuix
Huohal	Quiyayamne	Tisanix
Huohual	Recodo	Tisja
Jaulamne	Satvoyto	Tissamassu (Playa)
Joyclac	Scanam	Tishaues
Joyuclac	Sicpash (Sicpats)	Tmal
Kemel	Sispaztch	Togyo (Togyog)
Kepexan	Smononel	Tsahues
Kerijan	Solaltap (Sulaltop)	Tsican
La Asuncion	Solocosaone	Tsolaltap
Lacatam	Snenejel	Tsumtache
Lacome	Stachil	Tuchade
Lapa	Staguil	Tulamne
Las Gallinas	Sta Isabel	Ual
Latpa	Stajahuayo	Uchamne
Leycha	Staquel	Ugal
Lexuese	Suajol	Vasal
Licatam	Suc-lac	Yocat
Loyam	Suegal (Sugual)	Yulamne
Lucuamne	Suleltep	Xulaltap
Lueje	Sumtache (Tsumtache)	Xumaate
Macaulat	Szajuc	Zacata
Maciila	Taauj	Zcanam
Meneque	Tache (Tachi)	Ziacay
Nacimiento	Taslipu	Zilecojopnel
Na-na	Tay	Zileco-ezicore
Natcete	Ychayne	Zimoque
Navidad (Las Galinas)	Tachaner	Zipanex
Nonet	Tegquic	Zojolojom
Onet	Tehxahex	Zojoy
Oquelfila	Tejacochemaal	Zthenec-lac
Pachque	Telecoteh	Zthulac
Palet	Telecosanone	

# 60 Missions and Missionaries of California

## SPIRITUAL RESULTS: 1797-1843

Year	Baptisms	Marriages	Deaths	Male	Female	Total	Conf.	Com.	Viat.
1797.....	28	.....	.....	21	7	28	.....	.....	.....
1798.....	185	20	19	97	88	185	.....	.....	.....
1799.....	286	60	45	85	74	159	.....	.....	.....
1800.....	385	67	53	110	97	207	.....	.....	.....
1801.....	587	123	99	277	280	557	.....	.....	.....
1802.....	729	164	173	309	305	614	.....	.....	.....
1803.....	1077	283	225	.....	.....	908	.....	.....	.....
1804.....	1169	326	295	466	462	928	.....	.....	.....
1805.....	1288	365	342	.....	.....	.....	.....	.....	.....
1806.....	1322	392	426	488	461	949	.....	.....	.....
1807.....	1370	398	456	.....	.....	970	.....	.....	.....
1808.....	1413	409	505	499	464	963	417	36	3
1809.....	1458	413	558	.....	.....	962	450	40	4
1810.....	1514	421	603	504	467	971	597	63	5
1811.....	1580	438	678	509	455	964	600	93	5
1812.....	1626	451	720	516	452	968	607	117	3
1813.....	1763	496	770	552	496	1048	600	206	7
1814.....	1840	509	823	548	528	1076	579	127	16
1815.....	1893	528	901	539	511	1050	627	130	10
1816.....	1955	544	960	549	503	1052	582	103	6
1817.....	1999	568	1050	529	496	1025	600	65	7
1818.....	2030	585	1092	516	479	995	602	30	2
1819.....	2079	595	1142	514	482	996	615	18	6
1820.....	2117	603	1203	509	464	973	67	34	2
1821.....	2162	618	1263	496	460	956	620	11	.....
1822.....	2205	632	1336	477	449	926	602	18	1
1823.....	2244	650	1382	484	434	918	589	42	.....
1824.....	2282	671	1434	478	426	904	.....	.....	.....
1825.....	2308	682	1495	456	411	867	392	200	8
1826.....	2334	697	1540	451	401	852	600	220	8
1827.....	2362	701	1586	439	395	832	575	250	7
1828.....	2380	718	1690	394	353	747	530	167	11
1829.....	2413	735	1740	385	343	728	.....	.....	6
1830.....	2436	738	1785	371	313	684	493	180	6
1831.....	2459	751	1836	365	314	679	526	130	13
1832.....	2471	764	1868	351	307	658	467	88	7
1833.....	2494	778	1951	.....	.....	.....	.....	.....	.....
1834.....	2588	795	2035	.....	.....	.....	.....	.....	.....
1835.....	2762	844	2113	.....	.....	.....	.....	.....	.....
1836.....	2783	851	2163	.....	.....	.....	.....	.....	.....
1837.....	2815	873	2209	.....	.....	.....	.....	.....	.....
1838.....	2842	882	2246	.....	.....	.....	.....	.....	.....
1839.....	2860	887	2230	.....	.....	.....	.....	.....	.....
1840.....	2878	904	2237	.....	.....	.....	.....	.....	.....
1841.....	2883	906	2249	.....	.....	.....	.....	.....	.....
1842.....	2889	909	.....	.....	.....	30	.....	.....	.....
1843.....	2892	910	.....	.....	.....	.....	.....	.....	.....

*Nota Bene.* In the number of Baptisms down to the year 1843, inclusive, are included 31 *gente de razon*, or non-Indians.

## MATERIAL RESULTS—1797-1832—AGRICULTURE

Year	Wheat		Barley		Corn		Beans		Peas		Fenegas		Bushels
	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	
1797.....													.....
1798.....	20	228			10	30					30	258	430
1799.....	44	850	1	14		12						876	1460
1800.....	42	900			1	400	3				44	1300	2166
1801.....	59	797	1	20		500					61	1317	2195
1802.....	70	1600			2	200	2	14			74	1814	3023
1803.....	103	2000			2	2000	2	4			107	2154	3590
1804.....	73	2100			2	19	1	8			76	2127	3345
1805.....													.....
1806.....	134	4700			2	30	3	41				4771	7952
1807.....	119	1309	8	70	3	100	3	8			133	1487	2478
1808.....	100	1272	3	60	2	200	2	6	1		107	1538	2563
1809.....	147	240	16	2	2	200	2	5		3	168	448	746
1810.....	145	3157	37	1402	2	250	2	24	6		187	4873	8122
1811.....	71	1300	12	266	3	300	2	25			94	1903	3172
1812.....	100	302	9	26	2	270	2	6			113	504	860
1813.....	140	1993	19	74					3	46			
1814.....	164	1000	19	9	1	370	1		2	64	162	2113	3521
1815.....	96	1623	35	417	2	198	3	13	1	38	187	1451	2435
1816.....	95	1850	18	200	1	12	1	127	1	5	137	2289	3815
1817.....	103	1256			2	38	1				114	2012	3553
1818.....	91	1441			1	71					109	1300	2266
1819.....	99	700	26	400	2	200					104	1707	2845
1820.....	160	949	29	29	2	70	1	10			128	1310	2183
1821.....	183	2813	24	259	1	13		10			192	1058	1763
1822.....	131	400	34	20	1	23					208	3085	5142
1823.....	131	1400	34	20	1	27					186	443	738
1824.....											166	1447	2672
1825.....											174	1241	2068
1826.....	93	1345	3	63							307	1958	3263
1827.....	130	577	39	342	1	20	2	1	2	31	101	1460	2435
1828.....	146	771	38	361	3	300	1	2			171	1325	2208
1829.....	90	142	50		5	15	4	40	3	4	192	1476	2460
1830.....								19	6	19	155	195	325
1831.....	100	599	39	57	1	36	2	9	2	33	107	2096	3493
1832.....											144	736	1210
											146	1363	2272

*Nota bene.* *Fenega* here is assumed to mean hundred weight. Plant. means planted. Harv. means harvested.

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## MATERIAL RESULTS—LIVESTOCK: 1797-1832

Year	Cattle	Sheep	Goats	Pigs	Horses	Mules	Total
1797	130	531	.....	.....	76	8	735
1798	150	705	.....	.....	76	8	939
1799	202	1000	.....	6	80	8	1296
1800	203	1570	.....	12	160	9	1954
1801	302	2451	.....	41	230	17	3041
1802	606	3099	.....	28	284	28	4045
1803	809	3223	.....	52	342	29	4455
1804	1000	4000	.....	61	460	31	5552
1805	.....	.....	.....	.....	.....	.....	.....
1806	1712	7012	.....	93	324	31	9172
1807	3000	8098	.....	204	426	36	11764
1808	4000	9000	.....	209	504	40	13553
1809	4000	11000	.....	150	470	41	15661
1810	4700	11000	.....	160	540	41	16441
1811	6000	13000	.....	180	520	42	19742
1812	6300	13500	.....	209	535	40	20584
1813	6000	12000	.....	245	638	43	18926
1814	7528	13584	.....	198	756	100	21166
1815	8000	13502	4	137	822	122	22587
1816	8077	13467	4	111	905	132	21696
1817	8600	12500	4	128	944	140	22316
1818	7139	12718	7	130	1038	39	21071
1819	8000	14079	9	139	1282	68	22577
1820	8100	14000	10	150	1314	58	23632
1821	9000	13500	8	106	1488	61	24163
1822	10558	12000	8	140	1597	90	24393
1823	7057	13096	8	155	1586	81	21983
1824	4092	11024	5	100	1520	76	16817
1825	2099	8332	1	60	1472	71	11005
1826	3649	6649	.....	40	1552	90	11980
1827	2130	7904	.....	40	1610	90	10874
1828	4393	8223	.....	57	1581	130	14384
1829	4000	6479	.....	66	1430	140	12115
1830	3840	7428	.....	78	1000	120	12466
1831	3762	8999	15	60	950	68	13854
1832	3710	8282	42	50	811	75	12930



## CHAPTER VI.

Unfaithful Governor Pico—Bishop José S. Alemany Lays Claim to the Mission Property for the Catholic Church.—United States Land Commission Decides in Favor of the Bishop.—Action of the United States Court.—Land Surveyed and Deeded to the Bishop for Church Purposes.—Patent Signed by President James Buchanan.

**F** AITHLESS Governor Pio Pico, instead of obeying the Supreme Government of Mexico, which forbade alienating Mission property, yielded to his greed and that of his confederates. He completed the sales of the property of various Missions by disposing of Mission San Miguel on July 4th, 1846, to Petronillo Rios and William Reid for a price known only to himself. Pico asserted that not a dollar from the sales ever came to his hands. That renders him no less guilty. He gave away, against orders from the Supreme Government, lands and other property that belonged to the wards of the Nation. Hence he was an unfaithful guardian. No amount of quibbling will ever remove that stigma from his name. For details on the sordid transaction the reader is referred to our Volume Four of *The Missions and Missionaries of California*.

Five years later Most Rev. Joseph Sadoc Alemany, O.P., Archbishop of San Francisco, in the name of the Catholic Church, claimed all the Mission lands of the various Indian Missions in so far as they were, according to Spanish and Mexican laws, Church property. In virtue of those laws on the subject, and it having been proved that Pio Pico, without any authority, and in violation of orders from the Supreme Mexican Government to the contrary, had sold the Mission lands and other Mission property, the United States Land Commission on December 18, 1855, adjudged the church buildings, the priests' dwellings, cemeteries, the gardens, orchards and vineyards, which constituted the property of the Church at all the Missions, back to the Catholic Church, and recommended that a patent of ownership be issued to Archbishop Joseph Sadoc Alemany, O.P. as the representative of the Catholic Church.

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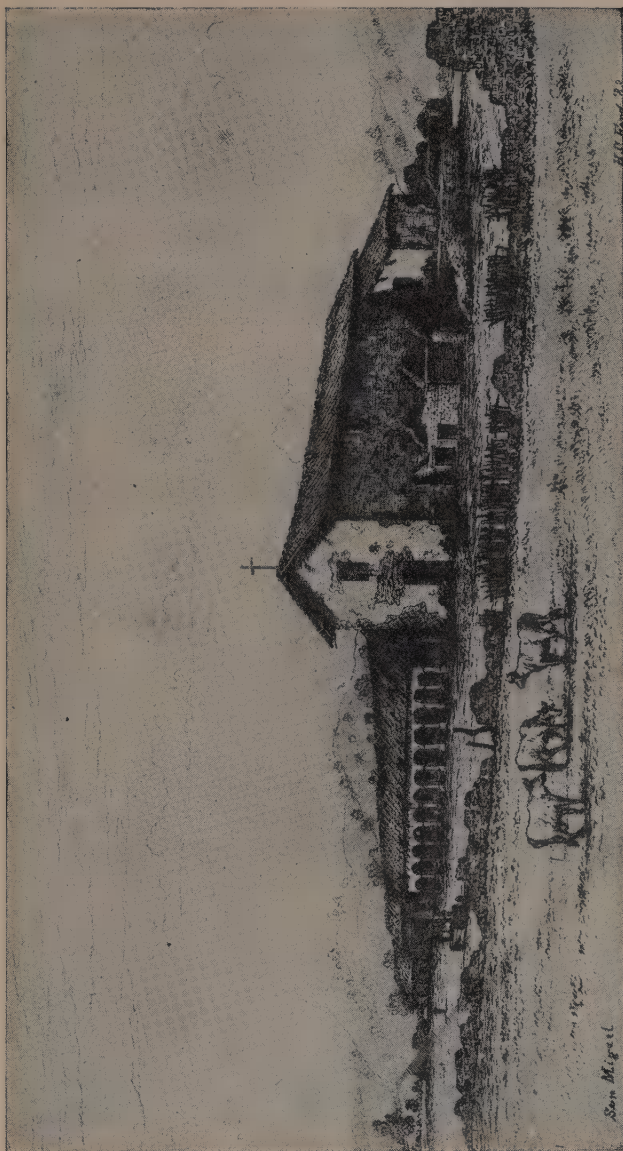
The extent of these lands varied at the different Missions. Those of Mission San Miguel comprised 33 97-100 acres.

The documents, which tell of the litigation and the final confirmation to the Catholic Church of the property claimed at Mission San Miguel, read as follows:

### THE UNITED STATES OF AMERICA

To All To Whom These Presents Shall Come. Greeting:

Whereas it appears from a duly authenticated transcript filed in the General Land Office of the United States that, pursuant to the provisions of the Act of Congress approved the third day of March, one thousand eight hundred and fifty-one entitled "An Act to ascertain and settle the Private Land Claims in the State of California," Joseph Sadoc Alemany, Roman Catholic Bishop of the Diocese of Monterey, in the State of California, as claimant, filed his petition on the 19th day of February, 1853, with the Commissioners to ascertain and settle the Private Land Claims in the State of California sitting as a Board in the City of San Francisco, in which petition he claimed the confirmation to him and his successors of the title to certain Church property in California, "to be held by him and them in trust for the religious purposes and uses to which the same have been respectively appropriated," said property consisting of "church edifices, houses for the use of the clergy and those employed in the service of the church, church yards, burial grounds, gardens, orchards and vineyards with the necessary buildings thereon and appurtenances," the same having been recognized as the property of said Church by the laws of Mexico in force at the time of the cession of California to the United States; and whereas the Board of Land Commissioners aforesaid on the 18th day of December, 1855, rendered a decree of confirmation in favor of the petitioner for certain lands described therein to be held "in the capacity and for the uses set forth in his petition" the lands at the Mission of San Miguel, being described in said decree as follows:—The Church and the buildings adjoining the same built in the form of two quadrangles nearly complete, constituting the church and



SAN MIGUEL MISSION. ETCHING BY H. C. FORD

buildings known as the Church and Mission of the Mission of San Miguel, situated in San Luis County, together with the land on which the same are erected, and curtilage and the appurtenances thereto belonging, and the cemetery adjoining said church and buildings with the boundaries as enclosed by the adobe walls which surround the same. Also a vineyard situated in the northeasterly direction and at the distance of about three miles from said church, known as the Mission Vineyard called "La Mayor," embracing the land within the limits as they have been known within its enclosure and as fenced and cultivated by the Priests of said Mission, being the same premise described in a grant thereof to the Rector of the Church of said Mission by Governor Micheltorena, July 16th, 1844, to which (being on file in this case) reference is to be had.

"And whereas it further appears from a certified transcript filed in the General Land Office, that an appeal from said decree or decision of the Commissioners having been taken on behalf of the United States to the District Court of the United States for the southern District of California, and it being shown to the Court that it was not the intention of the United States to prosecute further said appeal, the said District Court on the 15th of March, 1858, at the regular term "ordered that said appeal be dismissed and said appellee have leave to proceed under the decree of the said Land Commissioners in his favor as a final decree. The said tracts have been surveyed by Brice M. Henry, Deputy Surveyor during December, 1858."

"And whereas, under the 13th Section of the said Act of March 3rd, 1851, there have been presented to the Commissioner of the General Land Office a plat and certificate of the survey of the tract of land confirmed as aforesaid, authenticated on the 12th day of August, 1861, by the signature of the Surveyor General of the Public Lands in California, which plat and certificate are in the words and figures following, to wit:

"A tract of land designated as the tract containing the Mission buildings, cemetery and enclosure of the Mission of San Miguel, and bounded and described as follows, to wit:

"Beginning at a post marked "S.M.M. No. 1," at the northwest corner of the wall of the church building. Thence, according to the true meridian, the variation of the magnetic needle being fourteen degrees thirty minutes east, along the front of the church building, south, fifteen degrees west, sixty links to the southeast corner of the church building. Thence along the corridor in front of the Mission buildings seven chains and thirteen links to a post marked "S.M.M. No. 2," at the southeast corner of the walls of the Mission buildings. Station.

"Thence along the southern wall of the Mission buildings, north, seventy-seven degrees west, five chains to a post marked "S.M.M. No. 3," at the southwest corner of the wall of the Mission buildings. Station.

"Thence along the western wall of the Mission buildings, north, fourteen degrees east, six chains and ninety-six links to a post marked "S.M.M. No. 4," at the northwest corner of the wall of the Mission buildings. Station.

"Thence along the northern wall of the Mission buildings, south, seventy-six degrees, fifteen minutes east, seventy-seven links to a post marked "S.M.M. No. 5," at the intersection with the adobe wall of the cemetery. Station. The course of the wall of the Mission buildings continue south, seventy-six degrees, fifteen minutes east.

"Thence along the wall of the cemetery, north, sixteen degrees, thirty minutes east, one chain and seventy links to a post marked "S.M.M. No. 6," at the northwest corner of the cemetery wall, Station.

"Thence along the northern wall of the cemetery south, sixty-six degrees thirty minutes east, two chains and eight links to a post marked "S.M.M. No. 7," at corner of cemetery wall. Station.

"Thence along the eastern wall of the cemetery south, seventeen degrees west, sixty links to a post marked "S.M.M. No. 8," at corner of cemetery wall. Station.

"Thence along the northern wall of the cemetery, south, sixty-nine degrees east, one chain and seventy-five links to a

post marked "S.M.M. No. 9," at a point where the cemetery wall joins the adobe wall of an enclosure. Station.

"Thence along the adobe wall of enclosure, north seventeen degrees east, nine chains and forty links to a post marked "S.M.M. No. 10," at the northeast corner of the wall of the enclosure, Station, from which the corner to sections Three and Four, Township Twenty-five south, Range Twelve east, on the sixth standard south, bears north, twenty-one degrees east, distant two hundred and sixty-two chains.

"Thence along the northern wall of the enclosure, south, seventy-two degrees, fifteen minutes, east eight chains and ten links to a post marked "S.M.M. No. 11," at the northeast corner of the wall of the enclosure. Station.

"Thence along the eastern wall of the enclosure, south, twenty-four degrees, thirty minutes west, nine chains and ten links to a post marked "S.M.M. No. 12," at the southeast corner of the wall of the enclosure. Station.

"Thence across the front of the enclosure, the wall on this side being destroyed, north, seventy-seven degrees, fifteen minutes west, six chains and fifty links to a post marked "S.M. M. No. 1," the place of beginning. Containing Ten acres and ninety-five hundreds of an acre, and being designated upon the plats of the public surveys, as lot numbered Thirty-seven, in Township Twenty-five south, of Range Twelve east of the Mount Diablo Meridian.

"A tract of land designated as the "Orchard of the Mission of San Miguel," and bounded and described as follows, to wit:

"Beginning at a post marked "S.M.M. No. 13," at the northwest corner of the adobe wall of the Orchard, from which a post marked "S.M.M. No. 1," bears north, seventy-one degrees, thirty minutes west, distant seven chains.

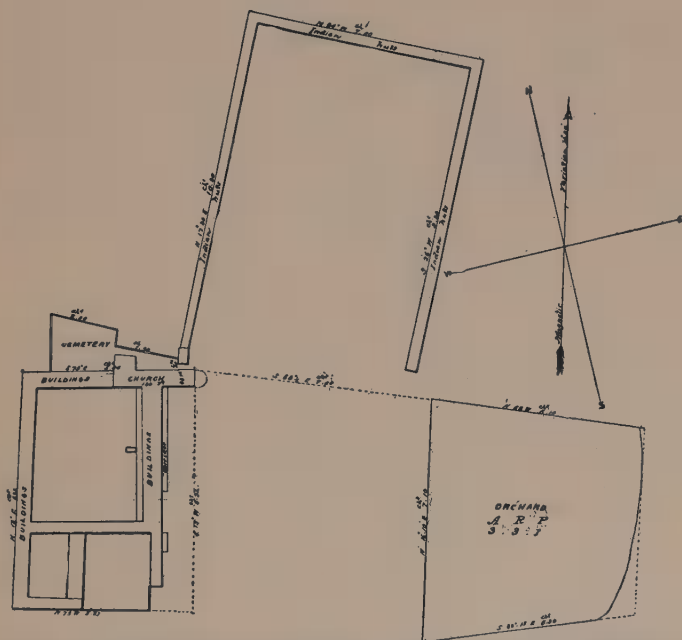
"Thence south, seventy-three degrees, thirty minutes east, six chains and sixty links to a post marked "S.M.M. No. 14," at the northeast corner of the wall of the Orchard. Station.

"Thence along the eastern boundary of the Orchard the wall on this side being mostly destroyed, and along a deep ravine, forty links wide, course, north, nineteen degrees thirty



minutes east, south, nineteen degrees thirty minutes west, five chains and ninety links to a post marked "S.M.M. No. 15," at the southeast corner of the Orchard wall. Station.

### MISSION SAN MIGUEL



PLAN FOR THE MISSION PROPERTY, AS DRAWN FOR THE AUTHOR IN THE UNITED STATES LAND OFFICE, SAN FRANCISCO IN 1904, VERY MUCH REDUCED.

"Thence along the southern wall of the Orchard, north, eighty-four degrees, fifteen minutes west, six chains and forty-two links to a post marked "S.M.M. No. 16," at the southwest corner of the Orchard wall. Station.

"Thence along the western wall of the Orchard, north, sixteen degrees, forty-five minutes east, seven chains and eight links to a post marked "S.M.M. No. 13," the place of begin-

ning. Containing Four Acres and eighteen hundredths of an acre, and being designated upon the plats of the public surveys as Lot numbered Thirty-eight, in Township Twenty-five south of Range Twelve east of the Mount Diablo Meridian.

"A tract of land designated as the Vineyard of the Mission "San Miguel" bounded and described as follows, to wit:

"Beginning at a post marked "S.M.V. No. 1," from which the corner to sections Three and Four, Township Twenty-five south, of Range twelve east, on the Sixth Standard South, bears south, nine degrees forty-five minutes east, distant fifty-four chains and an adobe house on the Vineyard, bears north, four degrees west, distant three chains. From said post, a white Oak, fourteen inches in diameter, bears north six degrees west, distant sixty-six links, and a White Oak, twelve inches in diameter, bears north, seventy-four degrees east, distant one hundred and fifteen links.

"Thence north, seventy-four degrees, fifteen minutes west, seven chains to a post marked "S.M.V. No. 2," Station, from which a cottonwood twenty-four inches in diameter bears north, seventy-four degrees east, distant two hundred and twenty links.

"Thence north, six degrees thirty minutes east, nine chains and fifty links to a ditch containing water, six links wide, course, southwest, thirteen chains to a post marked "S.M.V. No. 3," in stone mound. Station.

"Thence north, thirty degrees east, nine chains and seventy links to a post marked "S.M.V. No. 4," Station, from which a White Oak tree, thirty inches in diameter, bears north, fifty-three degrees east, distant two hundred and forty-two links.

■ "Thence south, sixty-seven degrees east, nine chains to a post marked "S.M.V. No. 5," Station, from which a White Oak, twenty eight inches in diameter, bears north, eighty-five degrees, thirty minutes east, distant two hundred and thirty-five links.

"Thence south, twenty-seven degrees west, five chains to a ditch, six links wide, course southwest. This ditch is fed by a spring, which bears from this point, northeast, distant one

chain; ten chains and ten links to a post marked "S.M.V. No. 6," in stone mound, Station, and

"Thence south, sixteen degrees, forty-five minutes west, eleven chains and twenty links to the place of beginning. Containing eighteen Acres, and eighty hundredths of an acre, and being designated upon the plats of the public surveys as Lot numbered Thirty seven, in Township Twenty-four south, of Range Twelve East, of the Mount Diablo Meridian.

"In witness whereof, I have signed my name,

"and caused the seal of the said Office to be

"affixed, at the City of San Francisco, this

(L. S.)

"Third day of May, A.D. 1859.

"J. W. Mandeville,"

"United States Surveyor General,  
California.

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"United States Surveyor General's Office,  
San Francisco, California.

"Under and by virtue of the provisions of the 13th section of the Act of Congress of the 3rd of March, 1851, entitled An Act to ascertain and settle Private Land Claims in the State of California, and of the 12th section of the Act of Congress approved on the 31st of August, 1852, entitled An Act making appropriations for the Civil and Diplomatic expenses of the Government for the year ending the thirtieth of June, 1853, and for other purposes, and in consequence of a certificate of the United States District Court for the Southern District of California, of which a copy is annexed having been filed in this office, whereby it appears that the Attorney General of the United States having given notice that it was not the intention of the United States to prosecute the appeal from the decision of the District Court, said decision having confirmed the title and claim of Joseph S. Alemany, Bishop, etc., to the tract of land designated as the Church and Mission Buildings of San Miguel, the said appeal has vacated and thereby the said decision in favor of the said Joseph S. Alemany, Bishop, etc., has become final. The said tract has been surveyed in conformity with the grant thereof, and the said decision, and I

do hereby certify the annexed map to be a true and accurate plat of the said tracts of land as appears by the field notes of the survey thereof made by Brice M. Henry, Deputy Surveyor, in the month of December, 1858, under the directions of this office, which having been examined and approved, are now on file therein. And I do further certify that in accordance with the provisions of the Act of Congress approved on the 14th of June, 1860, entitled An Act to amend an Act entitled An Act to define and regulate the jurisdiction of the District Courts of the United States in California in regard to the survey and location of confirmed private land claims, I have caused to be published once a week for four weeks successively.

“And I do further certify that the said approved plat of survey was retained in this office during all said four weeks and until the expiration thereof subject to inspection. And I do further certify that no order for the return thereof to the United States District Court has been served upon me. And I do further certify that under and by virtue of the said confirmation, survey, decree and publications, the said Joseph S. Alemany is entitled to a Patent from the United States upon the presentation hereof to the General Land Office for the said tracts of land, the same being bounded and described as follows, to wit; (Here follow the survey and minute description already stated. From them we learn, however, that the Tracts spoken of were:)

I—A tract designated on the plat as Lot 37, embracing the church and cemetery and buildings, containing 10 95-100 acres.

II—A tract as Lot 38, known as Orchard, containing 4 18-100 acres.

III—A tract designated Lot 37, embracing a vineyard, containing 18 84-100 acres.)

“In witness whereof, I have signed my name,  
 “and caused the Seal of the said Office to be  
 “affixed, at the City of San Francisco, this  
 (Seal)      “Third day of May, A.D. 1859.

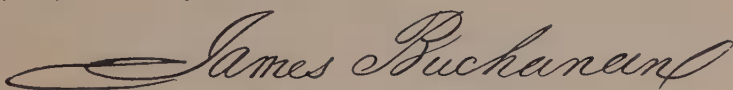
J. W. Mandeville,  
 United States Surveyor General,  
 California.

"*Now Know Ye*, That the United States of America, in consideration of the premises and pursuant to the provisions of the Act of Congress aforesaid of March 3rd, 1851, HAVE GIVEN AND GRANTED, and by these presents DO GIVE and GRANT, unto the said Joseph S. Alemany, Bishop of Monterey and to his successors "in trust for religious purposes and uses to which the same have been respectively appropriated," the tracts of land embraced and described in the foregoing survey, but with the stipulation that in virtue of the 15th section of the said Act, the confirmation of this said claim and this Patent "shall not affect the interests of third persons."

"TO HAVE and TO HOLD the said tracts of land with the appurtenances, and with the stipulation aforesaid, unto the said Joseph S. Alemany, Bishop of Monterey, and to his successors, in trust for the uses and purposes aforesaid."

"In testimony whereof, I, James Buchanan, President of the United States, have caused these letters to be made Patent, and the Seal of the General Land Office to be hereunto affixed.—Given under my hand at the City of Washington, this 2nd day of September, 1859, and of the Independence of the United States the Eighty-fourth."

(Seal) By the President,



By J. B. Leonard, Secretary.

J. N. Granger, Recorder of the General Land Office. Rec. Vol. 200 pages 260 to 267.

Recorded at the request of Francis Mora,  
May 28th, A.D., 1874, at 9 o'clock, A.M.,  
in Book "A" of Patents at page  
529 et seq., San Luis Obispo County  
Records.

Charles W. Dana, County Surveyor  
By Julius Krebs, Deputy.

## CHAPTER VII.

Illegal Sale of Mission San Miguel.—Decision of The United States Courts.—One of the Purchasers and Whole Family Victims of Most Atrocious Murder.—Murderous Desperadoes Captured and Executed.—Vicissitudes of the Mission Buildings.—No Resident Pastor for Thirty-four Years.—Rev. Phillip Farrelly First Resident Secular Priest.—Rev. José Mut Succeeds and Dies.—Centennial Celebration of September, 1897.—Efforts to Repair the Buildings.—Contributions.—Commemoration of Deceased Franciscans.

**A**FTER the illegal sale of the property of Mission San Miguel, the purchasers, Petronillo Rios and William Reed, regarded themselves as owners of what the Indian converts had reared under the direction of the Franciscan missionaries. At any rate, Reed and his family took possession and occupied the apartments extending from the church to the left. Bancroft says that they had already lived there a year before the sale, in 1845.

This arrangement, however, never received the approval of the ecclesiastical authorities. They maintained that the property set aside for religious purposes, according to Spanish and Mexican laws, recognized by the United States Government, could not be put to secular uses or alienated. Bishop Garcia Diego himself, a few months before his death, in the spring of 1846, had warned Governor Pico that such a proceeding as he contemplated was wrong. That failed to affect Pio Pico, and so he sold such property nevertheless. San Miguel was the last of which he disposed by sale three days before the United States Flag was hoisted at Monterey and thus put an end to further illegalities and sacrileges.

Reed himself seems to have had some qualms of conscience or fears that his ownership of the mission property might not be secure. He accordingly addressed himself on the subject to Governor Mason. In reply he received the following note: "Monterey, September 18, 1847. Sir: I am directed by the Governor to acknowledge the receipt of your letter of blank date, and say to you that the existing government has no

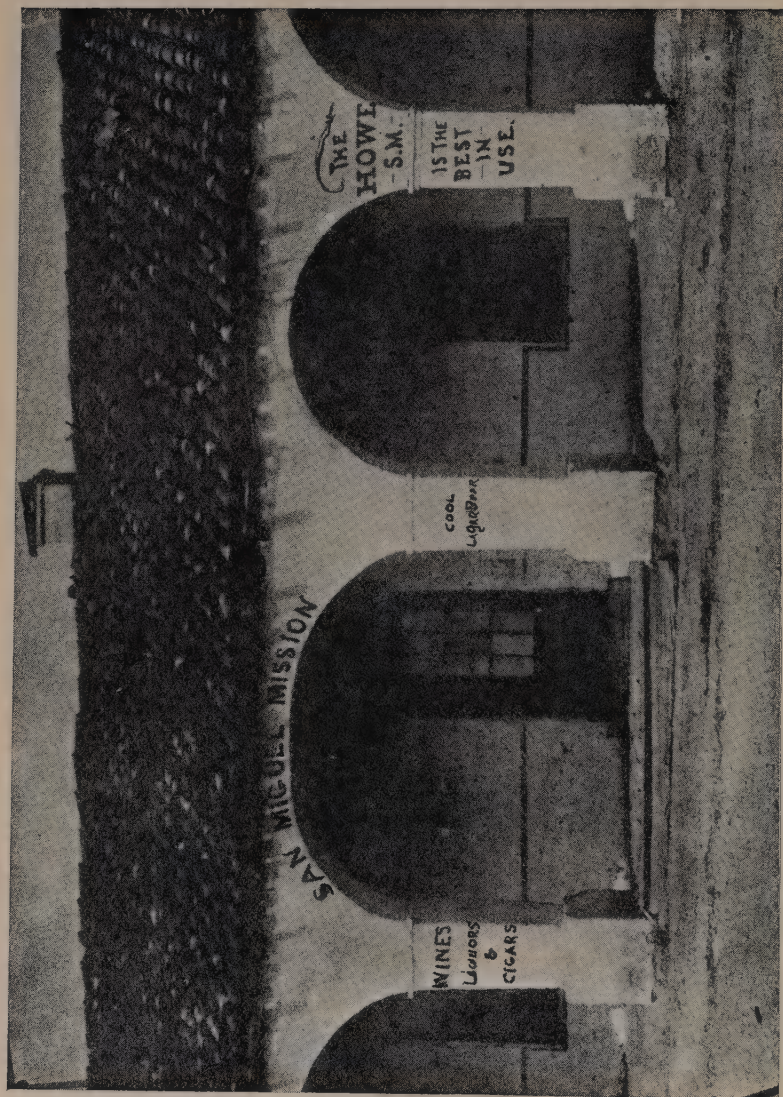


intention of interfering with your title to the Mission of San Miguel; but as the title is incomplete, and as there are other claimants to the property, it has been deemed best to make a temporary arrangement between yourself and the priests, until the subject could be satisfactorily examined by the proper authorities. Very respectfully, etc. H. W. Halleck, Secretary of State."

Another letter which throws some light on the matter is as follows: "Monterey, November 30, 1847. Sir: Your letter of the 22nd instant is before me. The Indians you speak of as belonging to the Mission, can be put in possession of the land that was granted to them by Micheltorena in 1844. I am etc., R. B. Mason, Governor of California.—To Mariano Bonilla, Alcalde, San Luis Obispo."

It was unfortunate for Reed and his family that they continued to occupy the mission buildings; for only one year later they became the victims of the most atrocious murder ever committed in California. We have no particulars whatever; but Bancroft relates that in December, 1848, a party of tramps, former soldiers, stopped at the corridor of the ex-mission. Reed entertained them for several days with his usual hospitality. Unhappily, in the course of conversations with the strangers Reed made known the fact that he had in his possession quite a large sum of gold, obtained from the sale of a flock of sheep on a trip to the mines from which he had but lately returned.

The villains left San Miguel ostensibly for the purpose of continuing their journey southward. They went no farther than Santa Margarita, however. After dark they returned, and murdered all the unsuspecting occupants of the ex-mission. Dragging the corpses of the dead into one room, they made a heap of them, and then fled with the gold and other valuables. The victims were Mr. Reed, his son aged two or three years, his wife Maria Antonia Vallejo, her unborn child, her brother José Ramon, Josefa Olivera a midwife who had come to attend Mrs. Reed, her daughter aged fifteen and a nephew aged four



DEGRADATION OF MISSION BUILDING

years, an Indian servant over sixty years old and his nephew five years of age, and a negro cook.

The murderers, five in number, were pursued by a force of men from Santa Barbara under Cesareo Lataillade, and overtaken on the coast near Ortega Rancho. One of the number, after being fatally wounded, shot and killed Ramon Rodriguez, who had rashly rushed upon the criminals. Another of the murderous party, Samuel Brenard it seems, jumped into the ocean and was drowned. The other three—Joseph Lynch, Peter Remer (or Raymond), and Peter Quin were taken to Santa Barbara, whereupon Governor Mason was notified and asked for instructions.

What action was taken is best related in the words of Governor Mason. Reporting to the Adjutant General of the U. S. Army at Washington under date of January 17, 1849, among other information on California, the Governor writes as follows: "I regret to report that several most horrible murders have of late been committed in this country. The entire occupants of the Mission of San Miguel—men, women, and children—in all ten persons, were murdered about two weeks ago, and there is no doubt that the murders were committed by white men. . . . Upon hearing of the murder of Mr. Reed's family at Mission San Miguel, I dispatched Lieutenant Ord with a couple of men to that Mission to ascertain the truth, and, if need, to aid the alcalde in the execution of his office. As it was reported that five men had been found, with strong evidence of guilt, I told Lieutenant Ord to inform the alcalde that if the evidence were clear and positive, and the sentence of the jury were death, he might cause it to be executed without referring the case to me. This course is absolutely necessary, as there are no jails or prisons in the country, where a criminal can be safely secured." The three merciless brutes were accordingly executed at Santa Barbara on December 28, 1848. No details are available, however.

Writing in reply to Cesareo Lataillade's report, Governor Mason under date of January 24, 1849, says: "I am in receipt of your letter of the 31st December. Great credit is due to

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yourself and the citizens of Santa Barbara for promptness and energy, and perserverance in pursuing and apprehending that band of outlaws who have been committing such horrid acts of barbarity through the country—murders of men, women, and children—no less than twelve in the short space of a week or two.”

“I am of the opinion that a very proper disposition has been made of the money, etc., found in their possession, and that it would be equally proper to pay, from the balance in your hands, for the loss and damage of the private arms that were broken or destroyed in the fight which resulted in their capture. I would most cheerfully apply a portion of the public funds at my disposal to the relief of the wife and children of Senor Rodriguez, who was killed in apprehending those men; but such an application is beyond the reach of my power and authority.—R. B. Mason, etc.—To Cesareo Lataillade, Santa Barbara, Cal.” (\*)

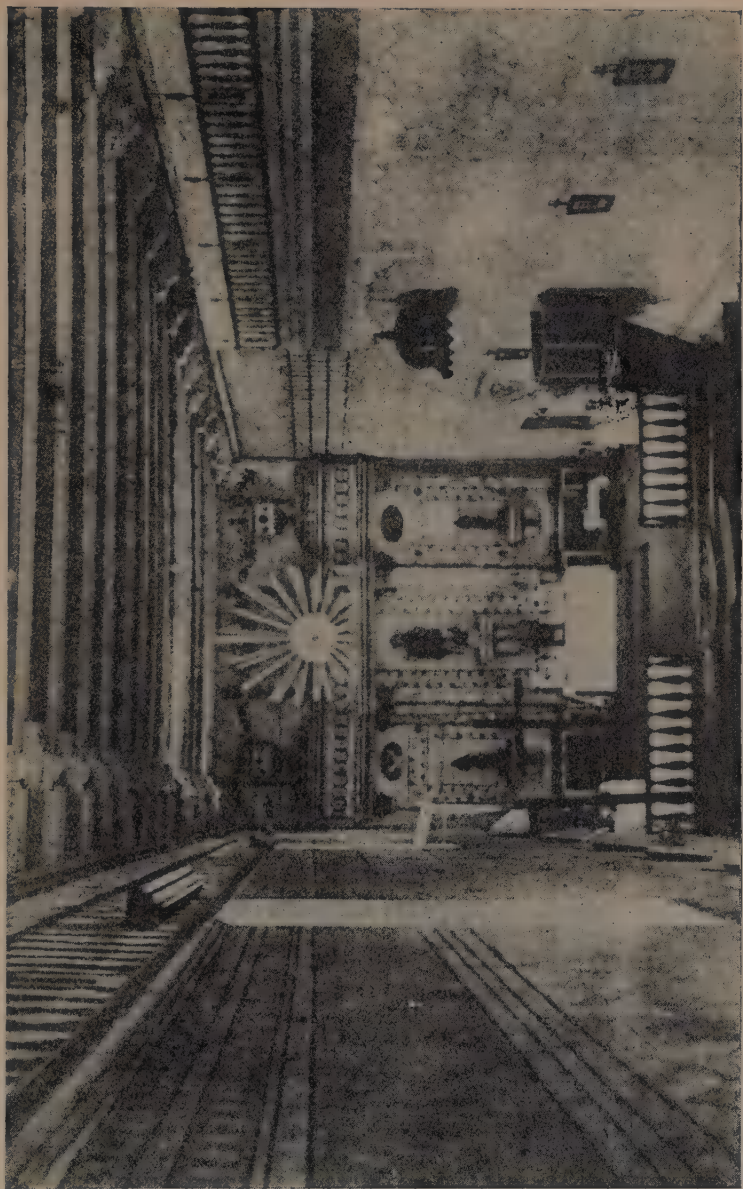
The discovery of gold early in 1848 attracted all kinds of adventurers and fortune-hunters to California. Being situated on the highway between Los Angeles and San Francisco, the deserted mission buildings of San Miguel in consequence became the refuge of wanderers, gamblers, drunkards and outlaws. As the illustration demonstrates, a saloon occupied one of the ancient reception rooms, whilst on the other side of the main entrance the apartment, probably occupied by the resident missionary in the days of mission activity, now served as a sample room and agency for the most popular sewing machine of the sixties and seventies. The church was fortunately respected and preserved from desecration at the hands of the lawless bands that infested the country.

This state of things continued to the year 1878, when the Rt. Rev. Francis Mora, Bishop of Los Angeles, appointed the Rev. Philip Farrelly resident pastor of San Miguel and dependencies. Father Farrelly, still a young man, proved himself a truly apostolic shepherd. His field of labor extended southward

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(\*) Executive Doc. No. 17, 31st Congress, or Gen. Halleck's Report.





INTERIOR OF SAN MIGUEL MISSION CHURCH

beyond Paso Robles, westward to the ocean, northward up the Salinas Valley, and to the east as far as the San Joaquin. He would travel by horseback day and night in search of his scattered flock in that sparsely settled territory. The Mexicans especially appreciated his efforts for their spiritual and temporal welfare. With them he was Padre Felipe. In June Father Farrelly was transferred to the ancient Mission of Santa Inés which never had been without a priest from the days of its founding in September, 1804.

The Rev. José Mut, a Catalanian till then stationed at Mission San Juan Capistrano, succeeded Father Farrelly at San Miguel. To his energy it is due that the row of buildings comprising the ancient convento was preserved. Many of the rafters were decayed and others broken, so that the roof with its heavy tiles threatened to collapse at any time. Father Mut, therefore, undertook to collect the necessary funds. The people, delighted that their beloved landmark should be preserved, gave freely. \$3000 were secured. With this amount the energetic priest replaced the rotten timbers and broken tiles with new material, and thus rendered the rooms habitable and safe. Worn out by his missionary labors here and at his former station, Father Mut succumbed and died on October 3rd, 1889. The remains were interred in the adjoining cemetery where a suitable tombstone marks the grave of the only priest buried there.

The Rev. C. Franchi took his place and continued in charge till 1893, when he was transferred to the parish of Milpitas, where he died in 1901.

The Reverend Father José Godayol (Godiol), O.F.M., of Santa Barbara Mission, attended Mission San Miguel from June to August, 1893, whereupon the Rev. Henry S. O'Reilley was given charge.

Despite the unfavorable conditions, due to long drought, Father O'Reilley sought to improve the place and surroundings while trying to cheer the people spiritually and materially. In the fourth year of his charge occurred the centennial of the founding of Mission San Miguel. This occasion the zealous



Father seized to inaugurate a festival such as had not been experienced there before. Taking counsel with his parishioners and the other inhabitants of the town and surrounding country, a programme was adopted which provided for festivities lasting three days. The celebration proved a huge success. The days selected were September 28, 29, and 30, 1897.

In 1901 the main building with its many apartments was plastered and generally renovated. This added much to the general appearance and interior comfort. The old Indian huts along the inside square had long before collapsed and the tiles had been carried away. Nothing but low remnants of the walls remained. When the writer in 1904 visited and examined the buildings and these ancient relics of the Indian village, the foundations still rose a foot or more above the ground. This enabled him to measure the size of the room which each Indian family occupied, and thus gave clear proof of an important feature of Indian life at the Mission.

In the same year, 1901, Father O'Reilley went out to collect means for completing the restoration of the buildings. He obtained cash donations to the amount of \$798.60, contributed as follows: San Miguel and vicinity \$292.85; San Luis Obispo, \$130; Paso Robles, \$82; Mrs. Pheobe A. Hearst, Pleasanton, \$100.00; Mrs. Parrott, San Francisco, \$100; from sundry places \$93.75.

In the following year, 1902, Father O'Reilley received a well-deserved promotion in being appointed to the Parish of the Holy Cross at Santa Cruz, once also a Mission, but now a populous congregation.

The successor was the Rev. Hugh Curran, an elderly priest of the diocese, who remained only till the following year.

In 1904 the Rev. Patrick Murphy was given charge, and continued till 1908, when the Rev. William Powers was stationed here till the next year.

In 1909 the Rev. W. A. Nevin was appointed for San Miguel and Paso Robles. He had charge till the year 1919. During his administration a most noted celebration took place at the church on November 13, 1912. The function consisted

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in unveiling and blessing of the marble slabs placed over the tombs of the two Franciscan Missionaries whose remains are interred beneath the sanctuary of the church on the Gospel side of the main altar. The following programme describes the exercises observed :

"It was indeed a glorious day for San Miguel," *The Monitor* of San Francisco reports. "Never before had people in such great numbers assembled on the Mission grounds. During the solemn services and the sermon the church was filled to its capacity with friends, most of whom were non-Catholics, who had never before witnessed anything like it. Twenty-one members of the secular and regular clergy graced the occasion with their presence.

"The marble slabs over the graves and the tablets on the wall were covered with black cloth, and on a table at the head of the graves stood large chandeliers with numberless candles that cast their pale light on the sombre surroundings. The altar's only decorations were the candles. Over the main door hung white and black streamers. Yet, notwithstanding the black crepe, no one felt sad; for all believed the two zealous Friars had long since gone to their reward. The Mass was a solemn requiem. The funeral character of the services was later on explained by the eulogist who called attention to the fact that they were not celebrating the feast or anniversary of the Blessed or Saints, but of departed souls. Only the authoritative declaration of Holy Church could give assurance that they were already enjoying the vision of God. The celebrant of this Mass was the Rev. R. M. Mestres (Monterey); deacon, the Rev. A. Garriga (San Luis Obispo); subdeacon, the Rev. A. Serra (Montecito); and the Rev. J. J. Sullivan (Redwood City), master of ceremonies. The requiem was sung in the old plain chant by Franciscan Fathers under the direction of the Rev. Florian Zettel, O.F.M. This was an original and expressive idea of Father Nevin. Spain, the great evangelizing nation, was represented by three of her children, from the same soil whence hailed Serra, Palou, Crespi, and their brave companions. The Franciscan Order, whose adopted children these heroes had



OLD PULPIT IN SAN MIGUEL MISSION CHURCH

become when they put on the holy habit, was represented by nine of her sons. The Friars of today sang the same strains led among their swarthy children by the good old Padres Cipres and Martin.

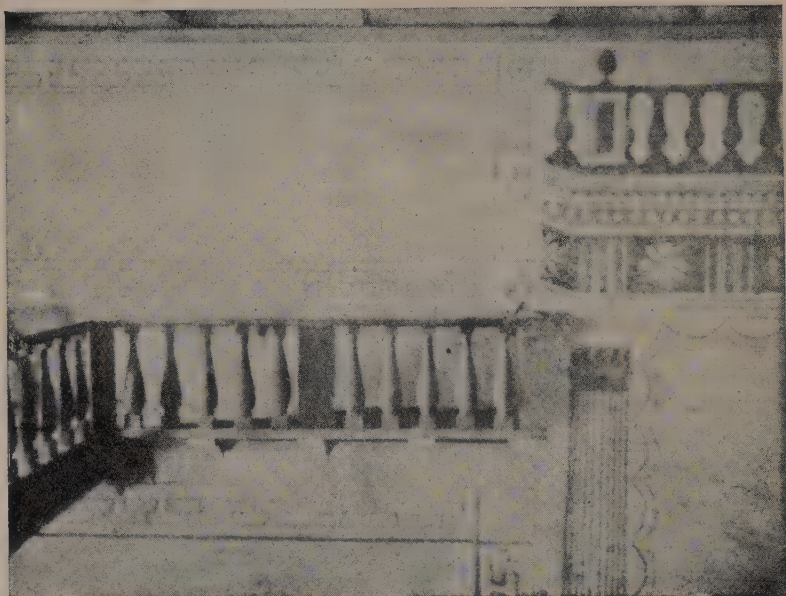
"After the Mass the Rev. Zephyrin Engelhardt, O.F.M., mounted the old pulpit and spoke on the work of the padres in general, their aims, their methods, the material they found, the obstacles they met, and their fidelity to their trusts. It was certainly valuable information for the many that attentively hung on every word. The final religious ceremony in the church was the absolution over the graves, whilst the Friars chanted the *Libera*.

"The ceremonies had begun with the tolling of the bells forty-one strokes in memory of Padre Marcelino Ciprés who had died at the age of forty-one. At 10:15 the procession of the clergy and acolytes started from the cloister chanting the Miserere, passed through the church and ended at the sanc-

## 84 Missions and Missionaries of California

tuary where the tablets were unveiled and the graves sprinkled with holy water by the celebrant.

"After the *Libera* the procession again formed and marched towards the Camino Real bell a short distance from the church singing the 'Holy God We Praise Thy Name.' The bells were again tolled, this time fifty-four strokes in memory of Father Juan Martin, who died here at the age of fifty-four. The *Camino Real* bell was decorated with the Spanish colors and veiled with the Stars and Stripes. After the unveiling, by a



JUNCTION OF CHOIR LOFT AND CHURCH ZONES OF DECORATION IN SAN MIGUEL MISSION CHURCH. (GOSPEL SIDE REAR OF CHURCH).

little boy and a little girl, Father Mestres blessed it and christened it El Archangel. The Hon. A. H. Campbell of San Luis Obispo then ascended a platform and delivered an oration on the life and labors of Junípero Serra, and on the successes of the Missionaries in California, and the final decay of the Missions, due to the enemies of the Missions. He received a well-deserved applause. The children of the public school intoned "My

Country 'Tis of Thee," and many of the bystanders joined the youthful singers. Finally, Mr. Twisselmann thanked all in the name of the Native Sons and Daughters.

"Thus ended San Miguel's celebration. The gathering broke up carrying impressions that will last for a time. It was a grand success. Thanks to the pluck and energy of Father Nevin, to the assistance of San Miguel Parlor No. 94, N. D. G. W., and San Marcos Parlor No. 150, N. S. G. W., and friends, particularly of Miss Jessie Kirke, a prominent Native Daughter; the dream became real. The whole town made it a feast of its own. Every store was closed that morning.

"At the exquisite luncheon served, the Rev. Master of Ceremonies, Father Sullivan, acted as toastmaster with much felicity and good taste, and several responded equally ably and pleasantly with a good seasoning of jovial wit. Beyond the unexpected absence of our Rt. Rev. Bishop, there was nothing to mar the beauty of that celebration. His Lordship could not possibly come as he had promised, but everybody knew that if he was not there, it was not from choice; for if there is any one who takes an interest in the California Missions and their story, and tries to keep alive among his priests the spirit that animated the Missionaries, and loves to be in the midst of his priests to share in their joys and sorrows, it is our beloved Bishop Conaty.

"The following were the clergy present:

Revs. W. A. Nevin, San Miguel; R. M. Mestres, Monterey; A. Garriga, San Luis Obispo; A. Serra, Montecito; J. J. Sullivan, Redwood City; J. J. O'Keefe, O. F. M., Watsonville; Father McNally, Oakland; Alex. Buckler, Santa Inés; P. Browne, Salinas; Father Rawly, Lompoc; P. A. Gramman, Kings City; Father Fiore, Cayucas; J. Egan, Salinas; and the Franciscan Fathers Zephyrin Engelhardt, Santa Barbara; Florian Zettel, Watsonville; Aloysius Asmuth, Santa Barbara; Turibius Deaver and Ildephonse Moser of Fruitvale; Leonard Boese, San Francisco; Ferdinand Ortiz, Santa Barbara.

Acolytes—Masters Edwin Bennett and John Pfister, San Miguel.



Crossbearer—Master Clarence Rudolph, Monterey.

Censerbearer—Master Angelo Cressio, Monterey.

“Two large white marble memorial tablets, exquisitely carved, stand against the wall beside the graves, and over each grave lies even with the pavement also a large white marble cross with the initials C and M carved in the center. The inscriptions on the tablets read as follows: ‘Beneath this Sanctuary Lies the Body of Padre Marcelino Ciprés, O.F.M., Born in Huesca, Spain; came to Mexico 1793; to California 1795. Ministro of Mission San Antonio to 1804. From 1804 till his death Ministro of Mission San Luis Obispo. Died in Mission San Miguel January 30, 1810.’—‘Beneath this Sanctuary Lies the Body of the Builder of this Mission Padre Juan Martin, O.F.M., Born in Villastar, Spain; Came to Mexico in 1793; to California in 1795. Ministro of Mission San Miguel till his Death. Died in San Miguel, August 28, 1824.’ ”



# APPENDIX

## A

### SAINT MICHAEL, THE ARCHANGEL

For details on the glorious Patron of the *Mission on the Highway* we shall have to go back to the beginning of creation. Almighty God, from all eternity, determined to call animate and inanimate beings into existence. He began with the creation of pure spirits, who were to constitute His celestial court and to share with Him the endless happiness of heaven. These spiritual creatures were endowed with the most marvelous gifts, such as brilliant intelligence, dazzling beauty, exceedingly great power, etc. They were known by the general term of Angels.

These angelic spirits were temporarily assigned a place where they enjoyed great happiness, but could not as yet behold their Creator face to face. That bliss, the Beautiful Vision, which constitutes the essential joy of heaven, the angels were to secure after a period of probation as the reward of fidelity to their bountiful Maker. For that purpose they were granted a thorough knowledge of good and evil with perfect liberty to choose either. By means of this test every angelic spirit was to give proof of unbounded gratitude, for his existence, of absolute submission to his Creator, and of intense affection in return for the wonderful endowments received.

When the time for the great trial came, the great majority stood the test admirably. Cheerfully and gratefully they acknowledged their absolute dependence on their generous Maker. On the other hand, strange to relate, notwithstanding that they were by God created in a state of eminent perfection and great happiness, a large number of the angelic spirits, as they contemplated their own beauty, ability and general excellence, fell in love with themselves instead of overflowing with love for their Divine Benefactor. Then, failing to attribute their remarkable gifts to His goodness and liberality, they haughtily refused to yield to the demand of their God. The leader of the ungrateful spirits, Lucifer (Lightbearer) by name, in his pride even dared to challenge the supremacy of his Maker. Insolently he declared himself independent, and shouted: "I will ascend unto heaven. I will exalt my throne above the stars of God. I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the height of the cloud. I will be like the Most High." (Isaiah, XIV, 13-24.)

This blasphemous declaration of Lucifer aroused the indignation of all the faithful angelic spirits, notably of one no less powerful and excellent in every way, but who forgot not that his marvelous qualifications were the free gift of God Almighty. Placing himself at the head of the loyal angels, and raising the war-cry *Mi-Cha El* (Who is like God!) he drew his sword and with his army of equally indignant angelic spirits rushed upon the traitorous Lucifer and his faithless hordes. "And there was a great battle in heaven.

Michael and his angels fought with the dragon (Lucifer), and the dragon fought and his angels, and they prevailed not, neither was their place found anymore in heaven (paradise). And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world, and he was cast unto the earth, and his angels were thrown down with him." (Apoc. XII, 7-9.)

Brave Saint Michael, who since then is known by his inspiring war-cry, and the devoted angelic hosts, in reward were at once admitted to the Beatific Vision and the glories of heaven, there to enjoy forever its splendors face to face with Him Whose honor they upheld.

On the other hand, Satan and his infernal partisans, in revenge, endeavor to "seduce the whole world" and to destroy the human beings destined to share with God the joys in heaven which the rebellious spirits forfeited. Satan began his war of vengeance as soon as Adam and Eve were created, and he continues his furious warfare on individuals and nations so long as the world exists. However, in Holy Scripture Saint Michael ever appears as defender and protector of all that call upon him for assistance. For instance, in the Book of Daniel (X, 13) the Angel Gabriel tells Daniel, who had asked God to permit the Jewish people to return to Jerusalem: "The prince of the kingdom of the Persians resisted me; but behold Michael, one of the chief princes, came to help me, and none is my helper in all these things but Michael, your prince." Again the same Angel Gabriel, informing Daniel (Chap. XII) about the end of the world and about Antichrist, says: "At that time shall Michael ride up, the great prince who standeth for the children of thy people." Furthermore we read of Saint Michael in the Letter of the Apostle Saint Judas Thaddeus (I, 9): "When Michael, the Archangel, disputing with the devil, contended about the body of Moses, he said: 'The Lord command thee,' and forthwith Satan had to withdraw."

In accord with Holy Writ, therefore, Christian tradition has assigned to the great Saint Michael four offices:

- 1—The office of fighting Satan and his hordes;
- 2—The office of rescuing the souls of the faithful from the power of the devil, especially at the hour of death;
- 3—The office of championing the cause of God's people, the Jews in the Old Law and the Christians in the New Testament. Hence he is regarded as the special patron and protector of the Church of God. During the Ages of Faith, Saint Michael was accordingly celebrated as the patron of the various Military Orders of Knights.
- 4—The office of calling the faithful souls away from the world and conducting them to the Judgement to receive their reward.

In the early ages of Christianity people were fond of placing their towns and fortifications under the protection of the glorious Archangel, Saint Michael. To Constantine, the Great, at the beginning of the fourth century, may be accredited the honor of first having erected a church in honor of St. Michael. This church was known under the title *Michaelion*.

It stood about fifty miles south of Constantinople. Here Saint Michael was venerated as the Great Healer. The sick and the afflicted of every description would have themselves brought to the Michaelion, and often wonderful cures as well as other marvels were wrought through the intercession of Saint Michael. In Constantinople itself there were in time four chapels dedicated in his honor.

It would seem more appropriate for the early Christians to have celebrated the great Archangel Michael as the champion in their struggles against the powers of darkness; but in the early ages the convert nations more often would call upon the saintly heroes who had distinguished themselves in the numerous struggles against the visible foes of Christianity. Hence the conqueror of the dragon, the soldierly Saint George, Saint Theodore, Saint Mauritius and others were glorified as fighting leaders, whilst Saint Michael was given the care of the sick, especially when the nations were visited by malignant fevers and pestilence.

Nor was the confidence of the afflicted disappointed. Tradition, for instance, has it that in the earliest centuries Saint Michael caused a medicinal spring to spout from a rock at Colossa, the present Khomas on the Lycus. All the sick who there invoked the Blessed Trinity and Saint Michael were cured. To spite the Christians, the pagans directed a stream against the Sanctuary of Saint Michael in order to destroy it; but the Archangel split the rock by lightning thus giving the stream a new bed. He moreover sanctified the waters which came from the gorge. The Greeks claim that this occurred about the middle of the first century, and they celebrate a feast in commemoration of it on September sixth. Elsewhere in Asia also springs were often dedicated in honor of Saint Michael.

The Christians of Egypt placed their life-sustaining River Nile under the protection of Saint Michael, and keep June 12, when the Nile usually begins to rise, as a holyday of obligation in honor of Saint Michael.

As early as the sixth century, however, the feast of Saint Michael, the Archangel, was celebrated with great solemnity by the whole Christian Church, generally as the universal defender and protector. Pope Boniface, at Rome, on Saint Michael's Day, in 610, dedicated a church in honor of Archangel, Saint Michael.

In Normandy Saint Michael was universally venerated as the patron of mariners as early as the beginning of the eighth century.

In Germany, after its conversion to Christianity, Saint Michael received the place of honor formerly held by the pagan deity Wodan or Wotan, to whom many mountains were sacred. This accounts for the numerous chapels dedicated in honor of Saint Michael all over the country.

In England, however, Saint Michael was celebrated in a remarkable manner. Besides being invoked since the sixth century, the Archangel received unique honors from the people. They must have loved him to a degree, since King Ethelred II, in 1014 could, without fear of remonstrance issue the following extraordinary decree: "Every Christian, who is of age,

shall fast three days on bread and water and raw herbs before the feast of Saint Michael. Let every man go to confession and to church barefooted. Let every priest with his people go in procession three days barefooted. Let everyone's commons for three days be prepared without anything of flesh, as if they themselves were to eat it, both meat and drink, and let all be distributed to the poor. Let every servant be excused from labor these three days, that he may better perform his fast, or let him work what he will for himself. These three days, Monday, Tuesday, and Wednesday next before the feast of Saint Michael. If any servant break his fast, let him make satisfaction with his hide (i.e. receive bodily stripes). Let the poor freeman pay thirty pence, the nobleman a hundred and thirty shillings; and let the money be divided among the poor."

Michaelmas Day, so well known in England, is mentioned among the great feasts in the Saxon Chronicle of the year 1011.

Saint Francis of Assisi, the founder of the Franciscan Order, at the beginning of the thirteenth century, was wont to fast every year for the forty days preceding the feast of Saint Michael, September 29th.

In California the name of Saint Michael, the Archangel, was applied by the navigator Juan Rodriguez Cabrillo to the great bay discovered on the eve of the feast of the Archangel, September 28, 1542. It is now famed the world over as San Diego Bay. The valley in which Mission San Gabriel was later on founded received the name San Miguel Valley at the hands of the Portola Expedition in 1769. At Mission San Buenaventura, about one-half a mile from the church, an oratory or chapel was erected in honor of Saint Michael, Archangel. Processions used to make their way from the church to the little oratory on certain days in the year. Santa Barbara Mission in the early days possessed a rancho dedicated in honor of Saint Michael. A chapel was built there in 1803 for the convenience of the neophytes in that vicinity. At Mission San Antonio a mountain stream or arroyo was named for the Archangel Michael. Nor have modern times manifested less affection for the noble Archangel who wielded his sword so valiantly in behalf of Almighty God and the faithful. San Francisco, Stockton, Los Angeles, and Boulder Creek have parishes which have chosen the Archangel Michael as their protector and patron. All this goes to show that the Patron of our Mission is a favorite as patron of persons and places in the Golden State. One of the Channel Islands is still named San Miguel.

There are two days in the year set apart for the special veneration of the Prince of the Angels, Saint Michael. One of these is September 29th which is celebrated at our Mission as the patronal feast. The other is May 8th, when a well-attested apparition of Saint Michael, the Archangel, is commemorated, and which occurred at Mount Gargano, Italy, far back in the fifth century.

The former date was observed in the Missions with especial splendor in virtue of decree issued at Rome on April 6, 1777. This singular privilege permitted the Franciscans in California to celebrate the feast of St.

Michael, September 29th, as a "double of the first class with an Octave." That is to say, St. Michael was commemorated in the divine services for eight successive days.

## B

THE *PATER NOSTER* IN THE LANGUAGE OF THE  
TULARES INDIANS.

Appa macquen erinigmo tasunimac emracat, jinnin eccey macquen unisinmac macquen quitti ene soteyma erinigmo: sumimac macquen hamjamu jinnan guara ayei: sunun macquen quit ti enesunumacayacma: aqectsem unisimtac nininti equetmini: jurina macquen equetimini em men.

For the version more generally used at Mission San Miguel see Appendix C to Mission San Antonio.

## C

THE RESURRECTION OF MISSION SAN MIGUEL ARCANGEL

After Father Ramon Abella, the last Franciscan stationed at San Miguel, toward the end of 1841 retired to Mission San Luis Obispo, this Mission had no resident priest for thirty-seven years. Secular administrators managed the temporal affairs for five years longer, and then by illegal sale what was left of the property went into the hands of the purchasers. The United States Government, indeed, restored the Mission buildings and surrounding lands to the Catholic Church for religious purposes, but missionary activities did not revive till the coming of Father Farrelly in 1879. He and succeeding secular priests endeavored to preserve the buildings at least for Religion as well as their meagre means permitted.

Early in 1828, the Rt. Rev. John B. MacGinley, D.D., Bishop of the Diocese of Monterey-Fresno, offered old Mission San Miguel and Mission San Antonio to the Franciscan Provincial of Santa Barbara Province. The Provincial in accord with his counselors accepted the two places for the sake of past sacred memories. Two Fathers and a lay-brother took possession of San Miguel in August, 1928, as related elsewhere.

The condition in which Mission San Antonio was found will be seen in the Appendix to the narrative of that once extensive missionary field. With regard to San Miguel we shall here reproduce a brief description from the hands of Mr. Frederick J. Dennis, Real Estate Agent and Editor of *The Realtor*, Pasadena, California. Writing to the *Star-News* of Pasadena, July 11, 1929, Mr. Dennis among other statements says: "Hurrying by Auto along *El Camino Real*, one comes across the Mission of San Miguel. It is situated handily by the roadside 254 miles from Los Angeles, and about ten miles from Paso Robles. For many years this Mission has been closed, apparently forgotten by the modern world as it hurried about its business and pleasure. However, as I approached it from the south, about two weeks ago, the sight of newly-planted flowers, and a modest sign indicating that the



## 92 Missions and Missionaries of California

mission could be inspected, arrested my attention. We stopped and, as instructed by the sign, pulled an old clapper against a bell of equal age. Brother Pamphilus, the guide, appeared, and made us most welcome, and, while telling us about the mission, showed us the interior of the church.

"The Franciscans took charge of this mission after a forced absence of ninety years. The agencies of time, decay, termites, and neglect have had full sway. The Franciscans, who have been in charge again only a few months, are doing the best they can with the money they receive from the small donations of passing motorists. The Missions are after all the most precious heritage that history has handed down to us. It will pay any one who loves California to stop and see the remarkable frescoes in this particular church; but that is not enough. Money should be procured to stop the ravages of time, in order to repair the roof so that priceless treasures may be preserved for the admiring eyes of this and future generations.



MISSION SAN MIGUEL FROM THE SOUTH IN 1923

Meanwhile, unless some work of restoration is begun soon, a hard rain or windstorm is liable to utterly destroy the two buildings—all that is left of this most beautiful of the remaining missions. On the interior of the church building remarkable frescoes, dating from 1821, are preserved intact, but menaced by a tottering roof. Americans every year travel thousands of miles to see beautiful frescoes in Italy. Here in our California priceless frescoes painted by Indians under a Spanish master artist are in danger of being lost forever. In spite of utter neglect these quaintly artistic wall paintings are as clear to-day as they were the hour they were finished—an undying tribute to the master artist and his Indian aids."

---

### LAUS DEO

Distance from Mission San Luis Obispo—13 leagues.

Distance to Mission San Antonio—13 leagues.



# The Missions of California

*(Correct dates of their founding)*

San Diego de Alcala, July 16, 1769.  
San Carlos Borromeo, or Carmelo, June 3, 1770.  
San Antonio de Padua, July 14, 1771.  
San Gabriel, Arcangel, September 8, 1771.  
San Luis Obispo, September 1, 1772.  
San Francisco de Asis, or Dolores, June 29, 1776.  
San Juan Capistrano, November 1, 1776.  
Santa Clara de Asis, January 12, 1777.  
San Buenaventura, March 31, 1782.  
Santa Barbara, December 4, 1786.  
La Purisima Concepcion, December 8, 1787.  
Santa Cruz, August 28, 1791.  
La Soledad, October 9, 1791.  
San José, June 11, 1797.  
San Juan Bautista, June 24, 1797.  
San Miguel, Arcangel, July 25, 1797.  
San Fernando Rey, September 8, 1797.  
San Luis Rey, June 13, 1798.  
Santa Inés, September 17, 1804.  
San Rafael, Arcangel, December 14, 1817.  
San Francisco Solano, July 4, 1823.

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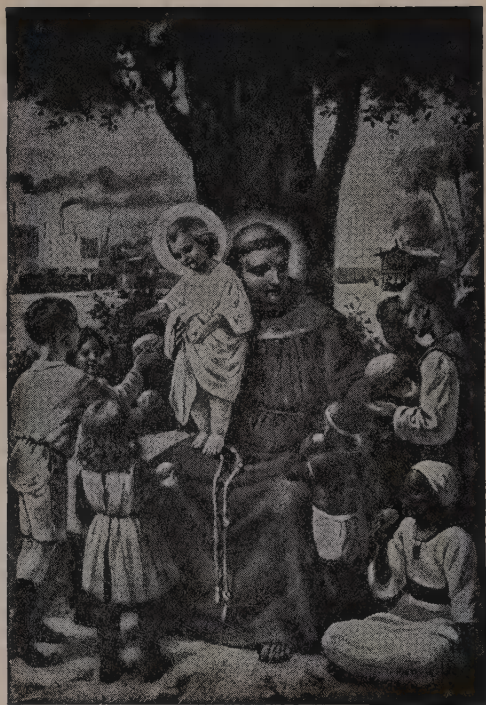
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New Series. Local History

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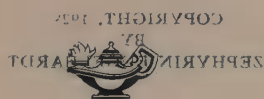
## THE Mission in the Sierras

BY

Fr. ZEPHYRIN ENGELHARDT, O. F. M.

Author of "The Missions and Missionaries," "The Franciscans  
in Arizona," "Mission Dolores," "Mission San  
Diego," "Mission Santa Barbara,"  
"Mission San Gabriel," etc., etc.

*"Colligite quae superaverunt fragmenta,  
ne pereant," John, vi, 12.*



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THIRD MILITARY DISTRICT  
III  
SAN ANTONIO MISSION  
(1771-1862)

THE OLD  
FRANCISCAN  
MISSIONS  
IN  
CALIFORNIA.

Scale of Miles.  
0 50 100 150  
Rand, McNally & Co.

0 50 100 150

Rand, McNally & Co.

"O Father Miguel," Father Serra replied; "let me give vent to my heart's desires; for I would have heard all over the world, or at least by all the pagan people who live in this single pagan soul. It is useless to ring the bells." "O Father Miguel," Father Serra replied; "let me give vent to my heart's desires; for I would have heard all over the world, or at least by all the pagan people who live in this

## CHAPTER I.

Founding of The Mission.—First sight of Local Indian.—First Buildings.

The Indians.—Remarkable Story.—The Locality, Products and Climate.—Frozen Field Yields Crop.—Fr. Serra's Second Visit.—Mission Moved to Another Locality.—First Report.

THE ardent zeal for the conversion of the gentiles, which ever burned in the heart of the venerable Father Junipero Serra, Father Palou writes, gave him no rest, nor permitted him to delay founding a third mission for which Viceroy Marquis de Croix had already selected the name as early as November, 1770. As soon, therefore, as he had finished exploring the Carmelo River, and had set men to work cutting timber for the new site of Mission San Carlos, he made preparations for the journey to the Santa Lucia Mountains where the new mission was to be located. Taking along Fathers Miguel Pieras and Buenaventura Sitjar, the missionaries destined for the proposed missionary establishment, Father Serra, accompanied by a corporal and six soldiers, three sailors, and some Lower California neophytes, set out from Monterey to find a suitable location. After traveling about twenty-five leagues to the southeast, the little party arrived at a spot, which the expedition of Portola on September 17, 1769, had reached coming from the south, and had called *La Hoya de la Sierra de Santa Lucia*. The place lay in a large valley covered with oak trees for which reason it was termed *Los Robles*. Here, close by a river forthwith named San Antonio, Father Serra had the goods unpacked. The bells brought along were suspended from the branch of a live oak. The sight of them aroused his enthusiasm. He ran up to them, grasped the cords and rang them in a lively manner. Then he shouted: "Hear, Oh Gentiles! Come! Oh come to the holy Church of God! Come, Oh come, and receive the Faith of Christ!" Amazed Father Miguel exclaimed: "Why, Father, do you tire yourself? This is not the spot on which the church is to stand; nor is there within hearing a

single pagan soul. It is useless to ring the bells." "O Father Miguel," Father Serra replied; "let me give vent to my heart's desires; for I would that these bells were heard all over the world, or at least by all the pagan people who live in this sierra."

A large cross was then constructed, raised, blessed and venerated in keeping with the Roman Ritual. An *enramada* or brushwood shelter was next erected, and within it the table for the altar was placed. Here the venerable Father celebrated the first holy Mass in honor of San Antonio, the patron of the new Mission, on July 14, 1770, the day dedicated to the seraphic Doctor, St. Bonaventure. Such was the beginning of Mission San Antonio de Padua. In his *Noticias*, Father Palou's relation of the momentous event is more brief, and therefore less clear than that of the *Vida*. There he writes: "While the site for the mission was being surveyed, a cross was constructed, which was blessed and put in position, and adorned in an arbor that served for the first church." This would seem to mean that the large cross was placed inside the arbor, which would be a most unusual and scarcely possible action. Invariably a cross of heroic size was planted on the spot to be occupied by the permanent church. Inside the arbor a crucifix would be placed in the center of the altar, or table which served for the altar. The arbor was usually built behind the large cross or near it. There is no reason why Father Serra in this case should have deviated from the usual order.

The ringing of the bells had attracted the attention of at least one Indian, and had caused him to approach cautiously while holy Mass was in progress. He thus witnessed the solemn act of the holy Sacrifice. The venerable Father Presidente noticed his presence when he turned about to read the Gospel of the feast and to preach. The sight of the native filled him with joy which he expressed during his sermon in these words: "I trust in God and in the favor of San Antonio that this Mission will become a great settlement of many Christians, because we see here what has not been observed in any of the other Missions founded hitherto, that at the very first holy Mass the

first fruit from paganism has been present. He will surely not fail to communicate to his tribesmen what he has seen."

Such, in brief, was the beginning of Mission San Antonio. Furthermore, as we shall see, Father Serra's prediction was fulfilled to the letter. "As soon as the venerable Father had concluded the holy Mass," Father Palou relates, "he began to caress the gentile and to give him presents in order by this means to attract the others. In this he succeeded that very day, because moved by curiosity many commenced to approach. After he had made them understand by means of signs, since no interpreter was available, that they had come to settle down and live in that region, the Indians showed that they appreciated it very much by the continued visits which they made, and by the gifts of piñones and acorns which they brought along, from which seeds as well as other wild seeds which they gather in abundance they make the porridge on which they subsist. The venerable Father in return gave them strings of glass beads of divers colors and likewise some of our food of corn and beans of which those infidels soon became very fond.

"Immediately the construction of wooden buildings to be used as habitations for the Fathers and their servants, quarters for the soldiers, and the church for divine worship was begun. All these rooms were surrounded with a stockade for defense, and in charge of a guard of six soldiers under a corporal. Within a short time the Fathers attracted the attention of the pagans whose singular affection they gained through the love and tenderness with which they treated the Indians. They at once commenced to manifest their confidence for the missionaries by bringing to them their wild seeds as soon as they harvested them, saying to them at the same time that they should eat of them what they pleased, and the rest they should preserve for the time of winter. The missionaries did so with much pleasure while they admired such great confidence in the gentiles, hoping that it would be greater still when once they should be regenerated in Baptism when they would look upon the missionaries as true fathers. The venerable Father Junípero

shared the same opinion when he saw such demonstrations at the very beginning. With this confidence he left the said missionaries at the Mission of San Antonio, and returned to Monterey fifteen days after the founding of the Mission.

He instructed by the venerable Father President, the said missionaries that, once devoted themselves with the greatest energy to the learning of the language of those barbarians by the help of the children, in order that by this means they might be able to explain to them the ways that the purpose of their coming to this country was to conduct their souls to heaven. They succeeded in this at the cost of those applications. When at last they began to teach the catechism and to baptize, they succeeded so well that after two years from the founding of the Mission, at which period 12 was there, they had already one hundred and fifty-eight new Christians.

Among these (as the Religious related to me) was a woman whom they named Agueda, so old, that to all appearance she must have been one hundred years of age. She came to the Fathers and asked for Baptism. When they questioned her why she wanted to be a Christian, she replied that when she was very young, she heard her parents tell of the coming to that country of a man who was vested in the same habit that the missionaries wore. This man had not entered the land on foot but came flying, and that he told them the same that the missionaries were now preaching; and that remembering this she was moved to become a Christian. Not putting any credit in that what the old woman related, the Fathers sought information on the subject from the neophytes. They all unanimously replied, that thus they had heard it said from their ancestors, and that this tradition was general and handed down from parents to children.

When I heard this story from the Fathers, Father Palou continues, I immediately remembered the letter which in the year 1631 the venerable Mother Sister Mary of Jesus de Agueda wrote to the missionaries engaged in the spiritual conquest of New Mexico, in which letter among other things she told them, that our Father St. Francis brought these



Nations of the North and Religious of his Order to preach the Faith of Jesus Christ (which missionaries were not Spaniards) and that after having effected many conversions, they suffered martyrdom. After computing the time of their visits, I judged that perhaps it might have been one of these Religions of whom the neophyte Agueda spoke.

In their Manifesto addressed to the King of Spain on February 26, 1776, Father Guardian Francisco Pangua and his Coadjutors, in giving account of the story told to his Majesty, has follows: "With regard to the Indians of San Antonio de Padua, it has appeared worthy of notice what on June 2, 1773, its missionary and founder, Father Miguel Pícaras related. Among the twenty-nine adults whom we have baptized he writes, 'one of them, a woman, who according to prudent conjecture, might be about one hundred years of age. This woman, without being questioned, said that at another period in that locality there had been four times a Father like ourselves, who taught them the same doctrine which we are now preaching to them; that he did not come either with horses or on soldiers; that he came alone through the air and that she knew this from her forefathers, who had seen him. And other women on their own account affirmed this occurrence.'"

The fact that the Indians of the San Antonio Mission district manifested such eagerness to learn more about Christianity and their extraordinary willingness to help the missionaries in every way, lends a good deal of plausibility to the story of the woman and of her people. One hundred and seventy years back in 1602, the Carmelite Fathers with Viceroy landed at Monterey. The woman's forefathers might

have been at San Antonio, and in 1602, Mexico. This was related by in connection with the history of New Mexico by Sister Maria de Agreda. Unlike the situation at Mission San Antonio, however, a whole tribe was there (New Mexico) discovered all well instructed in the Faith, and all ready for Baptism. These Indians sent delegates to Juárez (El Paso) asking for priests, as they had been told to do. The delegates who arrived there, however, found no priests, and they wandered about the hills in search of wild seeds to sow.

## 8 Missions and Missionaries of California

have learned something from them. The Carmelites, however, stayed but a few days in the neighborhood, and were not in a mood or condition to preach, even if there had been a chance to do so.

"The Mission of San Antonio, as I have said, is situated in the center of the Sierra de Santa Lucia, about eight leagues by a rough road from the ocean beach, and in latitude 35 degrees and 30 minutes, and about twenty-five leagues from the port of Monterey. The region is well covered with large pine trees which produce an abundance of piñones very much like those of Spain. The Indians eat them, causing on account of their acrid qualities occasional sickness. There is also an abundance of live oaks and other oak trees which supply the Indians with various kinds of acorns, which, after having been dried in the sun, the natives keep to maintain themselves all the year round, making from them porridge and meal. For their food they also utilize greens or herbs which the fields supply them in abundance. There are rabbits and squirrels also, which latter are as savory as hares. The fertility of the soil is good, and renders it easy to raise abundant crops of wheat, corn, beans, and various other cereals from Spain by means of which the inhabitants now support themselves.

"The climate is extremely hot, and in winter it is extremely cold on account of the heavy frosts experienced there, so much so that an arroyo which close by the Mission buildings flows all the year round, freezes and stops the current until the sun with its rays melts the ice. For the same reason notable losses are experienced in the time of sowing, especially with regard to corn and beans when they have been planted too early.

"So heavy was the frost that fell on Easter Sunday in the year 1780 that a great portion of the wheat which had already begun to form ears became as dry as the stubbles in the month of August. This misfortune caused much affliction to the Indians and much greater to the Fathers, who considered the many drawbacks that would follow from the lack of provisions to the Mission family, for it then becomes necessary for the neophytes to wander about the hills in search of wild seeds to sustain

themselves just as they did when they were pagans. Renewing their faith, however, the Fathers, confiding in the patronage of San Antonio, invited the new Christians to make a Novena.<sup>2</sup> All attended this with great punctuality and devotion. At the beginning the Fathers ordered the ditches to be opened and have the water overflow the frozen fields, which were entirely withered. Within a few days it was observed that the wheat began to revive or to grow anew from the roots, and at the termination of the Novena the whole field was green. They continued the irrigation when it grew so rapidly that in fifty days by the feast of Pentecost, the wheat was already as tall as before, with fine large ears, which grew grains and matured at the same time as in previous years, resulting in an increased harvest with grains so full as had never been seen before. The Fathers as well as the Indians forthwith recognized themselves under obligation for such a most special prodigy as God, our Lord, had deigned to work in their favor through the intercession of the holy Patron and Wonderworker San Antonio, and immediately they rendered the most affectionate thanksgivings.

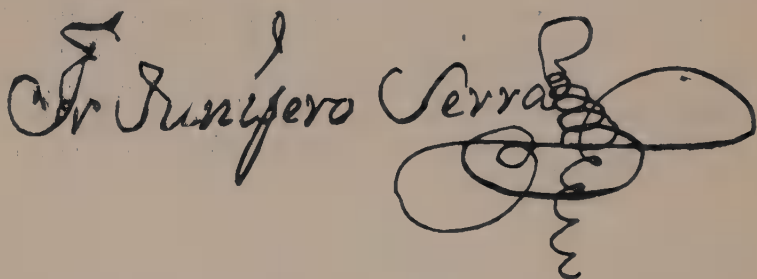
"This case and various others, which I omit in order not to make this history too bulky, have contributed much to confirm the Faith of the neophytes, and that the gentiles embraced it, as has happened, so that the number of Christians in that Mission exceeded that of all the others; for they counted in San Antonio in 1784 before the death of the venerable Father Junípero 1804 neophytes. Thus he saw accomplished the hope which from the day of founding he had in God and in the patronage of San Antonio, that there would be there a large settlement of Christians. The Lord granted to His servant, Father Junipero to see this accomplished even during the days of his life; and after his exemplary death the number of Christians is daily growing larger. I do not doubt that in heaven he will be petitioning God (as he promised me before he went out

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<sup>2</sup> Religious exercise of nine<sup>n</sup> days.

of this life) for the conversion of the rest of the gentiles that inhabit these extensive regions."<sup>3</sup>

In the latter part of August, 1772, on his way to found Mission San Luis Obispo, Father Serra, accompanied by Military Commander Pedro Fages, stopped at Mission San Antonio. He was delighted with the progress made, and especially at the sight of so many Indians who had joined the Mission family as catechumens. On August 27 he had the satisfaction of administering Baptism "in the church of this Mission of San Antonio." The entry made by him is especially significant in that he notes the *church* as the place of the ceremony. Till then this phrase had not been used, which indicates that the sacred edifice had not been completed before,


 A handwritten signature in dark ink, reading "Fr. Junípero Serra". The signature is written in a cursive, flowing style. The "Fr." is small and at the beginning. "Junípero" is written with a tilde over the 'i'. "Serra" follows, and the signature ends with a large, decorative flourish consisting of several loops and a trailing line.

and that holy Mass had been celebrated and baptisms conferred in the temporary structure. The two Fathers thereupon concluded that the first locality was not the best region, and therefore set to work rebuilding the Mission at another place. Writing on November 26, 1772, from San Carlos to Father Serra, who was then in Mexico, Father Palou informs him: "On November 4th, after High Mass, with Father Juncosa, I began a journey to Mission San Antonio. I found that they had moved the Mission half a league up the same cañada to the banks of the arroyo, which has a good flow of water for irrigation. I found that the dwelling was of adobe with a flat roof covered with mortar. There were a sufficient number of

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<sup>3</sup> Palou, *Vida*, cap. xxvii;—Noticias, II, cap. xxix.

apartments one of which now serves for the church until they pass on to construct one.”<sup>4</sup>

Returning to San Carlos, Father Palou compiled the first report on the California Missions. Writing of San Antonio, he informed the viceroy under date of December 10, 1773, as follows: “After Mission San Luis Obispo comes that of San Antonio de Padua, distant from the preceding one about twenty-three leagues and in the direction of the north. It is established in a cañada called Los Robles, (the oaks), because it is well covered with said trees. It is situated in the Sierra de Santa Lucia, which in the expedition of 1769 they called La Oya de la Sierra de Santa Lucia. It is in thirty-six degrees and thirty minutes, and was begun on July 14, 1771, on the banks of a river named San Antonio. A year and a half after its founding, when it was already in running order, it had a church and dwellings, and cultivated fields sown with grain, the Fathers saw themselves compelled to move the Mission because the river had run dry, and had no water for even domestic purposes. They accordingly moved the Mission about a league and a half up the same cañada, on the bank of a good arroyo, which they discovered and named San Miguel, and which even in the driest season of the year has a volume of running water. In this place the Mission is now with its church of adobe and flat roof of mortar. Of the same material are the dwelling of the Fathers and the workrooms. There are other little houses constructed of wood and mud, such as the quarters for the guards, three little houses for as many soldiers married to neophyte women of the Mission, and the whole village of the neophytes constructed of poles and tules.

“Since its founding the Fathers have baptized, old and young, one hundred and fifty-eight persons, of whom eight have died. Fifteen couples of male and female neophytes have been joined in marriage, and three soldiers have married three neophyte women and they live very happily at the Mission.

“The Mission has succeeded at the new location in securing an abundance of water from the arroyo mentioned, which they

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<sup>4</sup> Palou, *Vida*, cap. xxxii; *Baptismal Register*, San Antonio.



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have conducted by means of a ditch to irrigate a level piece of land adjoining the Mission proper of which a good piece has been cultivated, and they are about to sow on it two fanegas of wheat. In due time they expect also to plant corn and beans to maintain their new Christians and attract gentiles among whom they have not encountered the least repugnance to accept the Faith of our Lord Jesus Christ, nor for living at the Mission under the eyes of the missionary Fathers towards whom they manifest great affection. They have expressed as much by assisting and succoring them in their needs by means of their wild seeds, rabbit flesh, also flesh of squirrels, which are not of worse quality or taste. I doubt not they have wherewith to support and clothe the Christians. In a short time they will have a large population, and the numerous pagans of the surrounding country will be converted.

"The gentiles subsist on wild seeds which they obtain in the extensive cañada, such as acorns from the live oaks and pine nuts from the pine trees which they gather in abundance, and from the chase of the rabbits and squirrels. Only fishing costs them some labor, because the Mission is away from the coast about half a day's very rough wanderings.

"The Mission has various localities suitable for raising cattle of every kind, as there is an abundance of pasturage, much oak and pine timber of another sort, not known save for its color, which is called red wood, very good for building purposes. There are also various kinds of stone, the ordinary kind as well as lime stone to make lime.

"At present the Mission has thirty-eight head of cattle, four mares, one stallion, four tame horses, two riding mules, and nine pack mules with the necessary harnesses and pack-saddles.

"There are two ploughs and the other implements for cultivating the soil, tools also for the carpenter and masons.

"The Mission also owns thirty pigs which feed on acorns. For raising this sort of animals the said cañada is most suitable."<sup>5</sup>

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<sup>5</sup> *Santa Barbara, Archives.*



## CHAPTER II

Overbearing Governor.—Fr. Serra Goes to Mexico.—His Report on Mission San Antonio.—His Success.—First Report of Local Missionaries.—Captain J. B. Anza Arrives.—Indian Disorders.—Building Activities.—Anza Arrives with Expedition to Monterey.—Fr. Pedro Font and His Observations.—More Building Activities.—Description of Gov. Fages.—Expedition in Search of Mission Sites.—Gov. Borica.

MEANWHILE difficulties arose where they should not have occurred and which Father Palou did not see fit to include in his report for the reason that Father Serra was explaining the various drawbacks to the viceroy in person. After he had established Mission San Luis Obispo, the Father Presidente with Captain Pedro Fages proceeded to San Diego. On arriving there, Fages, who had already conducted himself in an overbearing manner towards the missionaries, and especially toward Father Serra at San Gabriel, presumed to interfere with the rights of the missionaries in such a way, that there was no prospect of making mission work a success. After counseling with the Fathers at San Diego, it was decided that Father Serra himself should proceed to Mexico and lay their complaints before the viceroy in order to come to a clear understanding with regard to the duties and rights of the missionaries who were seriously handicapped by the interference of the military commander of California. The details on what Father Serra asked and what he secured will be found in our second volume of *The Missions and Missionaries of California*, 107-121. Suffice it to say that the main point conceded was that the missionaries in relation to their neophytes stood as fathers to their children, hence had full control over the temporal and spiritual concerns of the Christian Indians without interference from any civil or military authorities.

While in Mexico the viceroy, Don Antonio Maria Bucareli y Ursúa, requested Father Serra to represent his wishes and a description of the Missions in writing. This the Father did

under date of May 21, 1773. Regarding our Mission he wrote as follows: "*The Mission of San Antonio de Padua de los Robles*, distant from the preceeding one (Carmelo) twenty-five leagues to the southward, on the road to San Diego, was commenced on July 14, 1771, the feast of St. Bonaventure. Soon after the buildings and the stockade around them were begun; but owing to the lack of lumber and to shorten time, all was built on a small scale in order to prepare for agriculture. Four months and some days after the founding, Don Pedro Fages, returning from San Diego and reaching the Mission, took away the three sailors, the corporal and those soldiers who were most adapted in executing what they themselves had commenced, and thus the work ceased entirely. Neither promises nor petitions of the Fathers moved even one of the new men, nor any of the few old ones who had remained, to put a hand to any work. The Fathers felt this very much, because, besides raining on their habitations, which are as yet unfinished, those men had been the carpenters and the muleteers, each one with his hatchet in hand, along with the Lower California neophytes, whom I had placed there at the founding, ploughed the soil for a little wheat which they sowed, and for a little piece of garden. Now, after Don Pedro returned the same corporal, whom the Mission had before, nothing is done. From the beginning the Mission received eight pack-mules with their saddles and harness, and two riding mules. There will hardly be more than four others that can be put on the road for bearing burdens. This with the cows reported before comprises all the wealth of the Mission. (Father Serra had not seen Father Palou's report of December 10, 1773, hence was not aware of additions.)

"The actual number of baptized I do not know. I remember that after a few months it had already a dozen. I know that it has various children who are enjoying God, one of which I myself baptized at the request of the Fathers; but I can give the assurance that within one month they might exceed one hundred baptized, because there is nothing to be desired in the love which those gentiles have for those good Fathers. All day long they do not leave the place. They bring the water and the

wood for the use of the house. The wild seeds which they gather in the country roundabout they bring to the Fathers that they might preserve them for the time of need. They themselves have declared in what part of the sierra is the cave of their idols so that the Fathers might go there when they pleased to destroy it entirely. Likewise when they observed the soldiers making their confessions, these Indians ardently begged the Fathers to explain to them what it meant, and similarly as to other Christian practices. Baptism is demanded by many with importunity. Hence I say of them, as of others that if there is a way to give them enough to eat, and if no bad example be given them, and the vexations from the soldiers cease, a numerous Christian population may be expected in a short time.<sup>1</sup>

In the first annual report extant on Mission San Antonio the resident missionaries, on December 31, 1774, write as follows in accord with the formula prescribed: "Since the last *Informe* (report), which was made to the Rev. Father Francisco Palou, who at present is the Superior of these new Missions, on December 7, 1773, regarding the state in which this Mission of San Antonio de Padua de la Cañada de los Robles in the heart of the Sierra de Santa Lucia was at that time, in compliance with the Superior orders we now report it to be as follows:

"There have been baptized eleven adults and twenty-six children, or thirty-seven in all. This together with those reported at the close of the preceding year make 194. (Figures differ slightly from General Report.)

"During this year eight have died, which with eight of the previous report amount to sixteen.

"Hence the number of baptized, survivors and living at, said Mission is 178.

"The distinction of children and adults means, that by children are understood those not exceeding ten years of age. Thus there are eighty-seven adults and ninety-one children, or in all 178.

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<sup>1</sup> Santa Barbara, Archives.

"During the year seven marriages took place, which with the fifteen of the previous report are twenty-two, hence twenty-two Indian families. Included are three soldiers married to Indian women. All these together with two Indian families from Lower California bring the number to twenty-four.

"*Cattle.* In the last report made by Father Francisco Palou they numbered thirty-eight cattle, large and small. These have increased to sixty-seven. Of these four were eliminated, that is to say, one bull slaughtered to feed the guards; one cow slaughtered to provide for the troops of Captain J. B. Anza; an ox died, and another lost. This leaves the herd to number sixty-three.

"*Bestias Mulares.* At the time of the last report there were eleven mules, which have increased to nineteen.

"There were five horses. There have been added one horse given by Don Pedro (Fages?).., and another left here by Pe. Ramon, which make seven in all.

"*Iglesia.* What has been added in the church is as follows: On the part of the king, our Lord, God keep him, there have been given to this Mission three chasubles: red, florid, white and black. A violet cope, and a cape for administering Viaticum. A large tower bell, which was forwarded to us by the Father Presidente, which with another small one we have form the chime which the king donated.

"Apart from this at the expense of the allowance of the missionaries were added a canvas painting of our San Antonio de Padua two yards high, two altar cloths, new, one of Breña with their covering; four finger towels, four amices, six corporals double de Breña; twelve purificators; three pieces of cloth; four cassocks of blue cloth with surplices for the sacristans with encasings or wrappings; four cassocks of red color with surplices for festivals; two altar bells; twenty-four varas of cotton curtains with embroideries for curtains to decorate the altar and walls; a cedar chest with six drawers, and doors to protect them, for keeping the vestments; sacred vessels.

*"Planting and Harvesting.* This year of 1774 were sown two fanegas of wheat, and thirty were harvested. Moreover there were sown eight fanegas of wheat which grows well. Six almudes of corn were planted and seventy fanegas were harvested.

*"Fabricas* (Building activities) this year amount to erecting a granary of adobe sixteen varas (45 feet.) long and seven varas (20 feet) wide. There was dug also a ditch from the arroyo called San Miguel to the Mission, a distance of a league, to conduct the water to the Mission for irrigating the aforesaid land set apart for corn.

"Also a chest for the vestments in the sacristy; and another for the library.

"Additions to kitchen utensils and field implements: Costales de baqueta, seis cargas; un cazo grande pozolero; Sarentenes de varios tamaños, six of them; visagras para puertas y ventanas, docenas 4; dos medidas de cobre de quartillo y medio; cardaretas tres con mango y tapa; cuchara pozolera, una; azadones 26; hozes, doce; alamocafres 6; metates con sus manos, 6; reatas de esmiquilpa, 39; laso de lo dicho, docenas, 5; baquetas Mexicanas, 6; un pujabante martillo y tenasas; un descarnador; puntas de arar; olla de cobre, una; comales de fierro, dos; bacinicas de cobre, dos; embudos de oja de lata, dos; un par de alicates; un soldado; una docena de camaras de bronce con su atacador; un compas chiquito;; unas tenazas grandes; una bacia de laton; dos bayneros aviados; un bacin de cobre; una libreria con cinco estantes y al rededor 14 cajoncitas; dos arados aviados.

"This is the state in which the Mission is on December 31, 1774. In witness whereof we sign, Fr. Miguel Pieras; Fr. Buenaventura Sitjar."<sup>2</sup>

"During this year 1774, about the middle of April, Captain Juan B. Anza, accompanied by the Franciscan Father Juan Diaz and a troop of soldiers from Sonora passed Mission San Antonio, and arrived at Monterey on April 21st. Anza was sent by the Mexican government to ascertain the feasibility of

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<sup>2</sup> *Santa Barbara, Archives.*

a route overland from Mexico to California. They returned the same way somewhat later, but details are not recorded.

An incident related by Father Palou<sup>3</sup> is of some interest, and therefore inserted here. "On the same day," he writes, "that the frigate (of Ezeta in 1775) cast anchor (in Monterey Bay, July 29, 1775), couriers arrived there from Mission San Antonio with the news that some savages had fallen upon the Mission, and amid the very dwellings shot with arrows a catechumen who was soon to be baptized, besides some cows of the Mission. When this information arrived, the comandante despatched a corporal and a squad of soldiers to San Antonio. When they reached said Mission, they found the news to be true, but that the Indian, who had been wounded with many arrows, was already out of danger. This the Fathers as well as the rest who were in the Mission attributed to a miracle by San Antonio, the patron of the Mission, to whom the wounded neophyte had cried. Believed to be *in articulo mortis*, he was baptized, but soon recovered perfectly. The corporal ascertained the direction the robbers took and following their trail succeeded in capturing them at a large rancheria. He brought them to the Mission, where he flogged them and locked them up until the comandante should give orders what to do. Captain Rivera ordered them flogged once more and then released. Seeing the Mission out of danger, the squad of soldiers returned to Monterey on the same day, September 12th, that Ezeta returned to speak about the expedition overland to San Francisco."

Building activities for permanent structures began early. According to the annual reports "the church was lengthened by ten varas or twenty-nine feet. The walls were of adobe, and the roof consisted of beams covered with adobe mud. A room seven varas or twenty feet long was constructed. The walls were half an adobe thick interlarded with poles of live-oak., and roofed with beams and mud, hence a flat roof like the church. Another apartment of the same size was similarly constructed. A third room, intended for the harnesses and

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<sup>3</sup> Palou, *Noticias*, IV, 99-100.



saddles, five varas or fourteen feet long, and a fourth of the same size for the kitchen, were built like those mentioned.

"During the year 1776 the church was roofed with mortar and tiles and partly with stone flags. A beginning was made for a regular street with little dwellings of adobe on either side, each four varas or eleven feet square inside, with the division walls of adobe, of which so far there are nine, i.e. a row of nine rooms with division walls of adobe. The quarters of the soldiers were also considered, as they also serve for defense. They are still of palisades, but the poles rotted. Preparations are under way to erect adobe habitations for the soldiers. Another small apartment has been built of adobe with flat roof of beams covered with mud. This is intended for a storeroom."

During the year 1776 Juan B. Anza, now Lieutenant-Colonel, again led an expedition to California. He stopped at Mission San Antonio on March 6, 1776. Anza's charge this time consisted of married immigrants with their wives and children, soldiers, mulattoes, Indian servants and interpreters, in all two hundred and forty persons. A large number of horses, cattle and mules followed in the wake of the immigrants. The expedition was also accompanied by Father Pedro Font, a Franciscan of the Missionary College of Santa Cruz, Querétaro. This was very fortunate for history; for Father Font was a close observer and not afraid to state what he had witnessed. He described the missions on the way, and noted very much that throws light on the situation. Regarding Mission San Antonio, the inimitable Father Font had the following remarks to make:

"The Indian Christians, already about 500 souls, who compose the Mission family, are entirely different from those I have seen thus far. They are of the tribe that inhabits the Sierra Santa Lucia; but I do not know what they call themselves. They are short of body, deteriorated and filthy, men as well as women. They live scattered through the mountains and ravines, and in their paganism with no particular knowledge of God. The men go naked; the women wear a kind of cloak. Although the Fathers procure clothing for the Chris-

tians, the women do not use the *tupe* like those of the Santa Barbara Channel and of San Luis Obispo. Neither do men or women care for their hair. I have seen various women with faces marked as is the custom of the Pimas.

"Their language sounds very hoarse, and it is difficult to pronounce. Father Buenaventura Sitjar learned it by dint of constant application and special labor. He has also written the *Doctrina* in this language; but as there are no letters to express and pronounce the guttural, barbaric and ridiculous sounds, he has availed himself of the *K* and of various accents and figures to compose the *Doctrina* which is as hard to read as to pronounce. The Indians, however, already pray in Castilian, and in this language they pray at least once a day. I believe the greatest hardship is finding oneself among pagans who speak such a variety of uncultured and barbarous languages.

"In this connection I remember, that to this may be attributed the repugnance which St. Thomas, the Apostle, felt against going to the Indies to preach the Faith of Christ, as is related by the venerable, illustrious Dr. Fr. Julian Garcés in his letter which he wrote in favor of the Indians to Pope Paul III. Therein he says that St. Thomas was accustomed to say to Jesus Christ: "Send me whithersoever except to the Indies." This is printed in the beginning of the first volume of the *Concilios Mexicanos*. To this sentiment one can, I believe, attribute without violence that text of Psalm 104, which speaks of the pain that afflicted the chaste heart of Joseph when he found himself in Egypt a prisoner unable to speak, or deprived for the time being of speech; *Ferrum pertransiit animam ejus donec veniret verbum ejus*:—because he found himself in a land, and among people, whose idiom he did not know and understand; *Linguam quam non noverat, audivit*. (Psalm 80, verse 6.) There is no knife of pain which torments more the heart of a missionary who desires to serve God in the ministry of conversion of souls, nor greater hardship, than to see oneself among people of such diverse and barbarous languages, and without possessing a means to understand and to

make oneself understood among them, as the Padre Vieyra well says in the sermon on the Holy Spirit.

"Thursday March 7, 1776. I said Holy Mass, and afterwards officiated with the instrument (violin ?) at another Mass which we sang with all the solemnity possible in honor of San Antonio for the happy success of our journey and discovery or identification we were going to make of the Rio de San Francisco. Although Señor Rivera told us on the authority of Pilot Cañizares that there is no such river, we all desired this survey in order to know the truth. . . . I observed the latitude of Mission San Antonio and found it to be in 35 degrees, 53 minutes and a half, and with correction in 36 degrees 2 minutes and onehalf.

"Friday March 8. I said Holy Mass. The day broke very fine and clear. We set out from *Mission San Antonio de los Robles* at eight and three quarters in the morning, and at three and a quarter in the afternoon we camped on the Rio de Monterey (Salinas) in a place called Los Ositos, after we had journeyed about nine leagues, of which two were northeastward, three northward and somewhat north-northeastward until we passed a branch of the Sierra de Santa Lucia with which the Cañada de los Robles terminates, and the rest northeastwardly."<sup>4</sup>

In 1777 a room was erected for storing the provisions. It measured sixteen varas (45 feet) by six varas (17 feet). The walls were of adobe, and the roof like those of the other buildings was flat being constructed of beams and covered with mud.

In 1778 a building was put up of adobe and with flat roof. Its dimensions were twenty-four varas in length (68 feet). The interior was divided into four rooms. The old house was also renovated. A building was also erected at the arroyo grande called San Antonio, and a corresponding ditch was run to the fields for irrigation. Another irrigating ditch was dug at the arroyo called San Miguel, on whose banks the Mission is founded and the ditch run.

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<sup>4</sup> Fr. Pedro Font, *Diário*.

In 1779 a building was erected which measured forty-seven varas or 133 feet in length. It was nine varas or about twenty-six feet high, and also nine varas wide inside. The walls were one and a half adobe thick, of adobe and roofed in 1780 with tiles laid in mortar as the other structures. This magnificent structure constituted the church and sacristy.

During 1780, besides roofing the church, an even larger structure was built, whose dimensions were eighty varas or 226 feet in length. This building was roofed with tiles. It was divided into rooms for Indian families.

In 1781 three little rooms were built the walls of which were two adobes thick. It was roofed with tiles. Writing to Father Fermin Lasuén at San Diego on San Antonio under date of December 8, 1781, Father Serra says: "Thus far San Antonio conquers, and more so with its roofing of tiles."<sup>5</sup>

No reports on building activities are extant for the years that followed till 1794 exclusive. In 1782 Captain Pedro Fages, the military commander of California, however, reported to the viceroy on San Antonio de Padua this interesting bit of information. "The Mission of San Antonio de Padua, distant twenty-five leagues from the preceding one (San Carlos), occupies land of middling quality; and the water sources are difficult to employ for irrigating. These troublesome circumstances, however, have been overcome by the extraordinary energy of the missionaries. Their work is not only directive, but practical, and it has succeeded in making the fields produce harvests which suffice to maintain the numerous Indians whom they have converted. Sometimes more grain was raised than was needed. The sale of this to the troops has aided in clothing the neophytes. None of the Indians of the Missions named before surpasses the neophytes of this Mission so far as activity is concerned as well as regards the rest that has been said of them; yet one observes in them a marked humility and meekness. The climate, so far as has been observed, is particularly extreme in cold as well as in heat. From this perhaps result the frequent infirmities and the mortality experienced.

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<sup>5</sup> *Santa Barbara, Archives.*

The Mission possesses a reasonable herd of cattle and horses. The language begins where that of San Luis Obispo terminates, and extends to a point about half way on the road to Monterey.<sup>6</sup>

In 1794 a building was erected and roofed with tiles which measured fourteen varas or about forty feet in length and nine varas or about twenty-six feet in width. A corridor ran along it. A kitchen was also erected of adobe and roofed with tiles. It was nine varas square, or about twenty-six feet square.

From the report for the election of Alcaldes on January 7, 1797, we learn that Celedonio and Adeodato were elected alcaldes, and Cecilio José and Juan de la Cruz were chosen regidores.<sup>7</sup>

*Fz Buenaventura Sitjar*

Father Buenaventura Sitjar in company with Sergeant Macário Castro, Corporal Ignacio Vallejo, and a few soldiers, in August, 1795, set out on an expedition in search of mission sites. They began the survey at the Rio Nacimineto and continued to the Arroyo de Santa Isabel, which they examined to its source. They moreover examined the country for a distance of three leagues on both sides of the route as far as San Luis Obispo. The site best adapted for a Mission, Father Sitjar thought, was the locality called Las Pozas. The Indians were very numerous toward the east, and the idiom spoken was that of San Antonio. The savages expressed a desire to have missionaries among them. Father Sitjar, merely to mark the site, set up a cross on a messa near three pozas or water pools. He also kept a *Diário* of the expedition which concluded on August 27, 1795.<sup>8</sup>

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<sup>6</sup> Santa Barbara, Archives.

<sup>7</sup> Archbishop's Archives, No. 108.

<sup>8</sup> Santa Barbara, Archives.

In 1797 Fathers Sitjar and Cipres reported that considerable repairs were effected in the main building, and that the main door was opened to the church, and the side door was renewed. (Se abrió puerta mayor a la Iglesia, y se puso nueva la del costado.)

On September 28, 1796, apparently (the letter is not signed) Governor Borica wrote to Father Cipres as follows: "By your esteemed letter of the 26th instant I am informed about the time that the neophyte Alejo and his wife, Leocadia, fled from the Mission, and the efforts made to recover them. By no means do I approve sending after them as far as the Tulares, whose numerous savages might attempt to defy and kill the messengers, as had occurred in the preceding year to seven individuals of Mission San Francisco, who for the same purpose crossed the bay to reach the rancherias. In such cases much patience is necessary to see if by gentle means the gentiles themselves may not be attracted. Nor is it expedient to despatch a squad of troops to bring back the runaways, nor for the purpose of chastizing the savages. The system of this conquest is pacific, and now more than ever must gentle means be adopted in order to achieve the grand ideas contemplated for reducing the pagans whom we still have on the coast and on the shore from San Francisco to San Diego, to form settlements of white people, and to open communication with the Province of New Mexico. This would be impossible or difficult for us if by one attempt the Indians of the Tulares were aroused. Reflecting on all that has been said, Your Reverence, I doubt not you will conform to my resolution for the sake of the grand interest which Religion and State have that the greatest harmony should be preserved with all the gentiles who surround us."<sup>9</sup>

On January 1, 1799, as F. F. Cipres and Benito Catalán report, the election resulted in the choice of Anselm and Ignacio for *alcaldes*, and of Liborio and Fernando for *regidores*. During the year three granaries, each six varas or seventeen feet wide inside were built. One was thirty-one varas or about

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<sup>9</sup> *Cal. Arch., Prov. Rec.* iv, 642.



eighty-seven feet long, the other was nineteen varas or about fifty-four feet long; and the third, eighteen varas or about fifty-one feet long. A guest-room and a room for clothing were also constructed, all of adobe and roofed with tiles.

### CHAPTER III

Indians Treacherous.—Building Activities.—Tiles.—Separate Dwellings.—Indian Village.—Cemetery.—Water-Power Mill.—Ditch.—Tannery.—New Church.—Dwellings for Missionaries and Other Structures.—The *Interrogatorio*.—Indian Habits, Virtues, Vices, Dress, Food, Medicines, Burials, Routine, Music and Songs.

**B**UILDING activities continued with the year 1801, during which a large house was erected of adobe and roofed with tiles to serve for various purposes. It measured six varas or about seventeen feet in width inside, and 43 varas or about 122 feet in length. During the same period the church was supplied with drainage.

During this year attempts were made to kill Fathers Juan Martin and Baltasar Carnicer of San Miguel by means of poison. Likewise Fathers Marcelino Cipres of San Antonio and Francisco Pujol were poisoned at San Miguel on hastening to aid the missionaries of that place. All recovered except Father Pujol. The details will be found in the last chapter of this volume.

In 1802 three houses for the guards were built of adobe and tiled. The old quarters had become uninhabitable as they threatened to collapse. Also a kitchen was attached, besides a *sala* which measured seven by six varas inside, or twenty by seventeen feet..

In 1804, the report of 1803 being missing, away from the Mission proper (*fuera de la Mision*) a cemetery was laid out. It measured fifty-four by forty-four varas or 153 by 125 feet, and was surrounded by a high thick wall of stone and adobe. This was a most unusual arrangement. Cemeteries invariably were situated next to the church building.

In 1805 some houses were built of adobe and tiled. The number of these structures was not reported, but they served for as many Indian families. Church goods now reported acquired were two new albs, two corporals and some amices.

A most important work was done in 1806, when a water-power mill was constructed. More houses were also built for the Indian families, all of adobe and tiled.

The report of December 31, 1808, says: "A structure was erected and roofed for keeping lumber. Its dimensions were twenty-three by thirteen varas or sixty-five by thirty-seven feet. Likewise the ditch was extended to irrigate the fields close by. Moreover a tannery was constructed having four tanks covered with tiles. Half of the garden was also enclosed with an adobe wall."

For the year 1809 the building of twenty-five adobe and tiled houses was reported. These habitations were intended for as many neophyte families. Also the water ditch commenced in 1805 was completed. It passed through the center of the neophyte village and irrigated what had been planted.

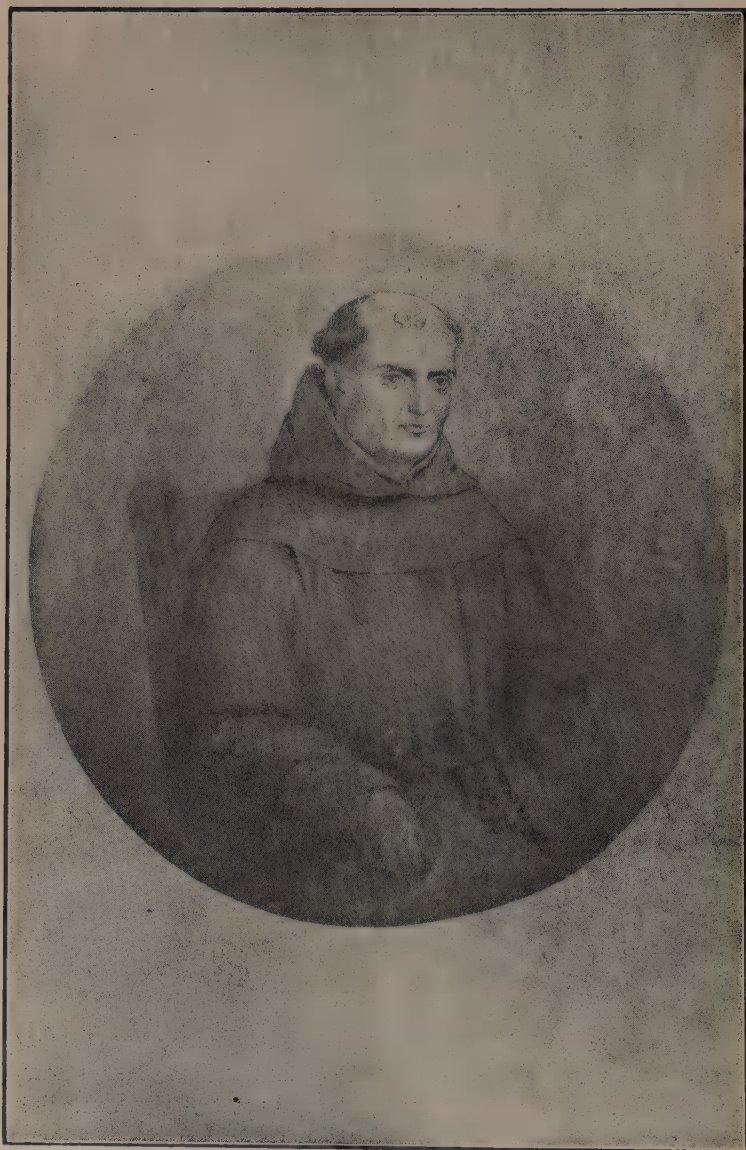
For 1810 many building activities are noted, among these thirty-one houses of adobe and tiled, for as many Indian families. A horse-power mill was also constructed for the grinding of wheat. The most notable work undertaken was the digging of trenches for laying the foundations for the *new church*.

Church goods added were a silk chasuble a *palia*, an alb and two altar cloths.

Utensils and implements acquired were: twenty-five ploughshare points; a great copper kettle; twenty-four pick-axes; twelve carpenter hatchets; one anvil; two tongs; a vise; and other implements for the smithy; eight saddles for herders.

In 1811 the adobe walls for the new church were raised to the height of eight yards. A community kitchen of adobe and tiled was also built, twelve by nine varas, or about thirty-four by twenty-three feet. It contained a small apartment for the firewood and with door lock. For the cowboys eight saddles were made.

On December 31, 1812, in the Annual Report the Fathers note with satisfaction that the new church was nearly completed. The date is not given. In the garden a little hut was erected for keeping the seeds. There was added to the tannery a new roof.



REV. FR. JUNIPERO SERRA, O. F. M. (San Fernando College, Mexico.)

In 1813 work on the church was completed. It was blessed and used. The old church building was taken down to the foundations, which were also taken out. The material was used in building the house for the Fathers, which is now in progress, write Fathers Sancho and Cabot. No implements have been added because the Memorias have not come on account of the insurrection in Mexico.

In 1814 the dwelling for the missionaries which was begun in the previous year, was completed. There was also built a granary about nineteen varas or fifty-four feet in length. Within was placed a sort of garret for corn on the cob. A similar loft was added to the harness room. Furthermore the old weaving and spinning rooms were taken down, and the material used for the construction of a hennery.

The tallow was sold this year to shippers at Monterey, and from the proceeds iron was obtained. The pickaxes and plough-points were forged.

In 1815 a large structure having a loft was built, the two walls, (in a wing) of adobe and roofed with tiles. The dimensions were eighty-six varas or 224 feet long, the walls each were a vara thick, and the width inside was seven varas or twenty feet. In this structure divisions or partitions of adobe were made for the following shops: one for the weaving room; another for the carding and spinning; another for the shoeshop; another for the iron implements and tools; one for the leather; another for the carpentershop; and one for a stable. To the two sides of the patio formed by the four wings were attached two corridors with pillars of adobe, and partly of brick laid in mortar. The old granary was raised five adobes higher, besides other changes, and the wooden beams and the roof were renewed.

Ploughshares and pickaxes were forged from the iron received in exchange for pigs, corn and some flour.

In 1812 the Spanish Government desired full information about the Indians at all the Missions, and for that purpose sent to the Bishop of Sonora a list of thirty-five questions. The Bishop forwarded the document to the Father Presidente

José Señan, who directed the missionaries at the several Missions to answer to the best of their knowledge. The replies were drawn up by Father Pedro Cabot for Mission San Antonio, and Father Juan Bautista Sancho signed the report with Father Pedro Cabot on February 26, 1814. It covers five pages folio and is reproduced here in full. The questions have been omitted for brevity's sake, because they may be inferred from the answers.

This is the Report on the questions of 1813 from Mission San Antonio.

“Viva Jesus!

Very Reverend Father Presidente José Señan—In compliance with the command of Your Reverence of December, 1813, that is to say, that we should reply to the *Interrogatorio* which accompanies it, the Missionary Fathers of this Mission of San Antonio de Padua have the following to say:

1—The population of this Mission is divided into three classes of people: 1—The two missionaries and the corporal of the present detachment of guards are European. 2—The soldiers of the guard and their families are Spanish Americans. 3—The Indians, pure natives of the district of this Mission.

2—Neither from writings nor from tradition is it known that these natives procede from distinct tribes.

3—Two distinct languages are known to be spoken by the Indians. The dominant language is that of the site of the Mission, which is understood to the east, south, north and the circumferences of the west. The less important is spoken by those called Playanos, of the sea -coast, because it came from the shore of the ocean. They are few, and they not only understand the dominant idiom, but speak it to perfection. The generality of the Indians understand to a great extent the Spanish language, and they speak it with sufficient fluency, especially those who were born at the Mission. Those who have had opportunities to deal more with the Spaniards excel, of course.

4—It is certain that they love their wives, yet there is no doubt that they have among themselves their disagreements,



and some with frequency, as happens with the married. Likewise they love their children and it may be said that this love passes to the vicious extreme, for the majority lack the courage to chastize their wrongdoings and viciousness. Some of the parents, more enlightened, apply the punishment according to the deserts already, others denounce them to the Missionary Fathers or to the *alcaldes*; but the majority are silent and forbearing, and make themselves accomplices of their transgressions. The education the Indians give their children is meagre, which is not strange, since the Missionary Father has to give their parents instruction on the ordinary things, for instance, command them to sweep, wash, sleep high off the ground, to eat with cleanliness; yet he who would have them practise this does not always succeed. Hence it is that the parents and children receive the education from the Missionary Fathers not only in things spiritual, but in things corporal, as is the case in all the Missions. It is our care to see that they cultivate the soil, sow and harvest; that they build the houses for the Indians and the other structures for the keeping of the grain and the implements of the Mission; that they guard the herds of sheep in order to clothe themselves; that they take care of the cattle to have food; that they labor at weaving; that they occupy themselves in tanning hides and the skins of deer in order to make bags and harness, saddles, and shoes for the cowboys. Behold, how the poor Indians, the fathers of the family are, if not altogether, in part, excused before God and men.

5—The Indians of this Mission have always manifested a particular affection as well for the Europeans as for the Americans. Not only have we observed this in the time nearly ten years since which we administered the Mission, but we know this also from the deceased Missionary Fathers, and the old people of the Province.

6—In the boys born at the Mission and of better instruction, there is noticed much inclination to read and write in Spanish; but as for reading and writing in their own idiom little or no inclination has been observed, but we doubt not

that with facility they would acquit themselves in the one as in the other language were not paper, pen, etc., lacking. On their antiquities nothing is known regarding writers or writings. Their whole writings consist of some line drawn on the soil when they want to commit something to memory which they alone understand. They know from short and long lines interpolated, in which state are their accounts. They also make in place of the numerals knots in a string or cord, or notches in a stick, and this do even the most intelligent, when they give account of what has been committed to their charge, as for instance the *fanegas* of grain sowed or harvested, the number of cattle etc. Furthermore there are some who know how to explain themselves with certainty when they are questioned on things, which with us it would be necessary to write down.

7—On account of what was expressed in number 3, it will suffice to say that what can be desired has been accomplished in the Spanish language, and in new Missions.

8—Commiseration is the most dominant virtue among these Indians, and from this proceeds the charity exercised among all, men and women. Compassion is most natural in the feminine sex, as is the case in other parts of the world. The patience they have in their ills without complaining is admirable. Many are wrapped, as it were, in illnesses and acute pains.

9—It should not be difficult to believe that these Indians have their superstitions, for instance, that such a man produces the infirmities; that this other one makes it rain; that that one makes the acorn; that if one dreams he will find *abalorios* (or beads prized by them); that if he fasts he will win in his games; and in order to have effect he go without eating once or twice. However, all these things, though believed by some, at the same time they immediately feel to the contrary owing to the instruction they have, and even turn against the old fellows, who are the ones generally who want to deceive the young. These, thank God, have their eyes sufficiently open to see that such fabulous stories are the inventions of the said old fellows in order that they be given something to make them rich at the cost of those gullible of belief. Those who believe such things

are very few and the generality of the Indians do not even want to hear any talk of such subjects.

10—This Mission has a catechism in the vernacular and the other works for the administration of the Sacrament; but nothing is approved formally by the Right Reverend Bishop.

11—Formal idolatry was not known to them, not even in their pagan state, nor after their conversion to the Faith. All on that subject said about the savages may be said to be pure superstition.

12—Great is the progress in the moral and political condition in which the Indians are found today compared with first years of the conquest. With regard to morals and its principle, at all times they have had their rules, that is to say: What you do not want done to you, do not to another. They have known to practise it, when savages; and the Christians practise it, not only to return good for good, but good for bad; to pardon the injuries and affront received, although with some repugnance, but this was overcome with facility through the intervention of another Indian having authority among them, or by the Missionary having them meet. With regard to political or civil matters, the advance made by the Indians is not small, and from day to day it grows as well in dealing with the people as in clothing and eating; for they deal and salute with urbanity among themselves; the old people are venerated and respected by all as persons of character and distinction; likewise they are careful to cover themselves, not as in times past, as we are told, that, although they possessed wherewith to cover themselves, they would present themselves as in the state of innocence; and this diligence to cover their nakedness they employ with much earnestness; and the parents teach it to their children. They are not very dainty at eating, but already they use their dishes properly, and the jerked beef is cleaned of the ashes, so that it may not be so crude as their forefathers practised it. They like their food well prepared and clean, but inasmuch as some have no proportions and the majority are careless about seasoning, all their food requires a good stomach.

13—The marriages of these natives are now celebrated

like those of the *gente de razon*, without more conditions or compacts than those our Holy Mother Church demands, without offering any service to anyone. In the pagan state they were as easily married as divorced. For the former nothing more was required than that the man asked the girl from her parents; and sometimes it was sufficient that the girl agreed to live with the man. Although a bargain in words perhaps preceded, many did not keep it. Some, when the woman was with child or gave birth, would change the site without saying farewell, and would marry another. Others married to two or three and more women. It is certain that there are many who came from the mountains married who can serve as example to more religious men. Nevertheless in their conversion they have renewed their consent, if they wanted to cohabit, with the solemnities prescribed by the Councils of the Church.

14—They have no medical men graduated in Universities, but they have their healers, more desired (and at the same time more feared) than with us the doctors. Said healers apply herbs, bark, leaves, roots, for in these simple things the land abounds, and to know the plants, their names and properties a Botanico would be necessary. It is certain that they cure many infirmities, and for all they have remedies, and many sufficiently efficacious ones, for which reason not a few prefer their herbs and roots to our ointments and balsams. The same simple remedies they use for purging and vomiting, and they do them good. Likewise they practise bleeding. This consists in scari-fying with a flint the painful part (wherever it might be, even in the very eyelids), and then they suck and suck, a bad curative method generally, because with such sucking they aid the humors, and they have bad results chiefly in the eyes and other delicate parts. Our way of bleeding indeed would be applied for the purpose to many sufferers, but there is no one to do it. They use hot baths for pains in the bones, of which many suffer, and for the itch and other infirmities. Those known and most beneficial are the ones found near Mission San Miguel to the south; and in the north also are some in the district of the Mission of Our Lady of Soledad. Both Missions are neighbors to

this one of ours. The number of births does not correspond to that of the deaths, at the end of the year, because for each two that are born, three die.

15—The seasons of the year they divide into four parts as we do: Spring, Summer, Fall, and Winter; they did so in their pagan state. Calendars have not been seen among them. At sunrise the bell is rung, then they assemble in the church, recite the *Doctrina* while they hear holy Mass which is celebrated at the same time. When the functions in the church are ended, they go forth to their respective tasks, for beforehand they have already taken their *atole* in common. At eleven or a little later, they take their *pozole* and meat (if it is a day of slaughter) and eat and rest until one or till two (and even later in the season of the heat) when they go forth another time, for their work; and before sunset they take another ration of *atole*. The repast finished, the bell is rung once more, and they return to the church to pray, concluding as in the morning, so in the evening singing a *Salve* to the Virgin Mary, or an *Alabado*. For the night they retire to their houses until the following day which begins the same tasks.

16—By what has been said in the chapter immediately preceeding, it will be seen that there are three meals taken in common by the Indians. The quality of the *atole* is the flour of wheat, and the *pozole* is one time wheat and at another time corn, peas, etc. However, in private in their houses, they prepare their seeds of which they have quantities in abundance like acorns, sage-chia, piñones and others. They know how to endure hunger, but on the other hand, as they have good teeth, they eat at all hours. (saben aguantar hambre, pero por otra parte como tienen buen diente, comen a todas horas.)

17—They do not use fermentations, nor anything for making drinks; but they have already scented the effects of the grape, and if they had liberty to make the drinks, they would not fail to take big draughts.

18—Less is known whether in their savage state they adored the sun or the moon or any other creature. They used to say, yes, and that there is one Immortal, but they do not

determine the object. Hence it was that when for the first time the troops entered this sierra some said that the soldiers were the immortals, others that only the Missionary Father was an immortal, after they had seen the religious; but they easily believed in one true God Whom we adore.

19—The customs that have been believed by their forefathers are those related above. Most of those they retain are not opposed to the State nor to Religion. They do not know whence those came who preceded them.

20—As to the dead, most of the Indians in paganism buried the bodies; fewer burnt them. Their ceremonies consisted in collecting and throwing on a pile enough firewood for the pyre on which the body was to be burnt; this even when the body was not to be burnt. The body would be placed upon the pyre and fire set to the wood. It was kept burning until all the wood of the pile collected and the body was consumed. Meanwhile there would be great wailing and weeping. When the body was to be buried, it was done after the pile of wood had been consumed. Meanwhile there would be the same loud wailing and weeping while the fire lasted and then all would depart.

21—They comply well enough with the bargains or promises. Nor do they forget them if they have an account in their favor.

22—Telling lies is natural to them, and generally to tell the truth is a hardship with them. They fail in telling the truth without wanting to, inadvertently.

23—Impurity is the dominant vice among the Indians of both sexes. It is this that takes them to the grave. They know it, especially since the *Galico* was infiltrated into them by Mexican soldiers and rovers; but self-restraint and continence is above them. Gambling, losing and winning pledges engages their attention so much as not to let them think of the consequences or the future.

24—They readily loan their *abalorios* (beads of turquoise which was the money among them), or seeds or anything they



have. The conditions they stipulate may pass as lawful; a few may be regarded as formal usury.

25—As they all live in community they have no dealings with other people with regard to labor, nor with regard to other things. All that they sow and harvest and the Mission may acquire by the sale of cattle and hides, all goes to the common fund for the maintenance of the same Indians (*Todo lo que siembran y cosechan, e adquiere la Mision con la venta de untas y cueros, todo va al fondo comun de la Mision para la manutencion de los mismos Indios*).

26—They are somewhat irascible, but with most of them it passes away soon. Inasmuch as they do not administer justice, it cannot be said if they would be cruel in their chastisements. With them one word, one sign, is sufficient to pain them more than twenty-five stripes.

27—They have never offered human sacrifices.

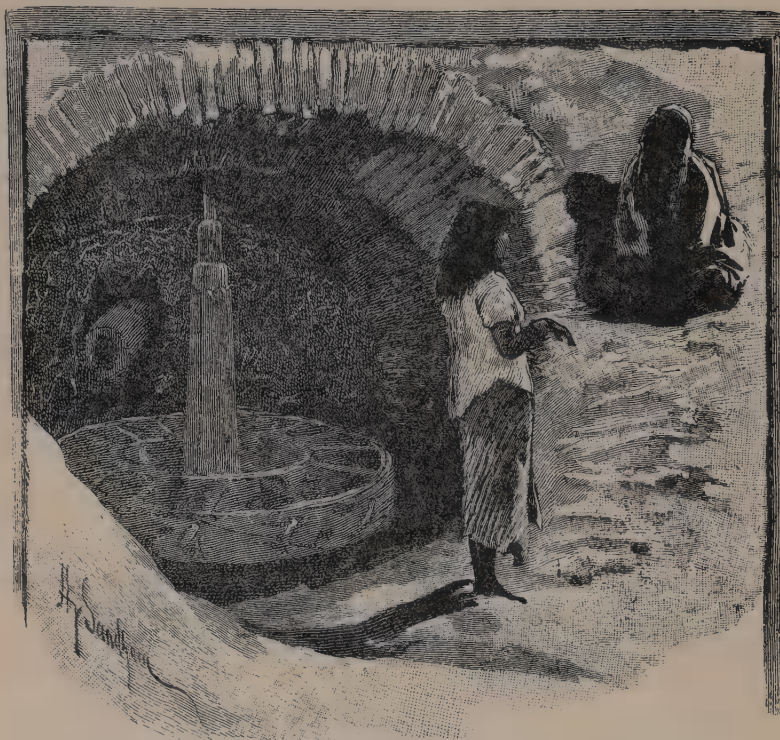
28—Few here have been in paganism, and may have placed eatables for the dead. They would say that even of the Christians one or the other may have practiced this, which may not be impossible. With what has been said under number 20 there is nothing more to be explained.

29—They are all a miserable and poor class of people. They eat and clothe themselves with what the Mission gives them; besides which they also feed on wild seeds when they want to. They are an unambitious people whose sole wealth is *abalorios* (turquoise beads), when rich, several blankets and a change of clothes, but they are everlastingly eating what they have.

30—All are equally free, and bound to serve no one outside the Mission when their tasks are done. No one molests them.

31—Neither men nor women are subject to other Indians in or outside the Mission. All are equal. If the *alcaldes*, or the officials of the Mission need an Indian to occupy him in some lawful matter, permission is asked of the Missionary Father, who concedes it. As soon as the task or errand is done, the dominion over the enlisted Indian ceases.

32—In their pagan state they have songs which they employ at their dances and elsewhere. They sing together, never any solos, though some sing high and others low. Most of the songs are cheerful, but some are sad. All these songs form no theme whatever, but consist of single words, names of birds,



WATER POWER MILL AT MISSION SAN ANTONIO

places, animals, etc., which they repeat to keep time. They used such song from time immemorial. The neophytes, on the other hand, sing little ditties and hymns to perfection. They easily learn any song or hymn taught them in figured as well as plain song. They sing in choir at holy Mass, and at other occasions. In this they are aided by their clear and sonorous voices and sharp ear with which men and women are blessed.

33—Their weapons are the bow and arrow, with which they know very well how to kill men and beasts.

34—In their pagan state the Indians knew nothing about letters.—Their ideas of eternity are flighty and superficial. Few knew anything about hell or heaven; but they willingly assist at the catechetical instructions, at the religious exercises and ecclesiastical functions. All who are old enough make their confessions once a year in compliance with the law of the Church. Some also, those deemed fit, receive Holy Communion. The sick call for the priest, and they receive the Sacraments with as much devotion as could be expected.

35—The men all wear their cotton overalls, the women, cotton chemise and petticoat, besides the blanket which also the men wear.

Mission San Antonio de Padua, February 26, 1814.  
—Fr. Juan Bautista Sancho; Fr. Pedro Cabot.”

## CHAPTER IV

Wonderful Building Activities.—Porch to the Front of the Church.—Mal Galico.—First Share of Neophytes in Political Affairs.—Jose Aruz Elected.—The Signatures.—More Buildings.—Well Dug in Village.—Horse-Power Mill.—Another Well for Irrigating.—Reservoir.—Excessive Rains.—Mission Lands.—Mission Ranchos.—Difficulties.—Aquaduct.—Church Goods.—Tireless Fathers Sancho and Cabot.— Last Reports.

IN 1816 the two sides of the patio, which remained without corridors, were given that commodity, the pillars being likewise built of burnt brick laid in mortar. One wing of the cuadro or patio was taken down to the length of seventy varas or about 198 feet and was built five adobes higher. The whole wing was then reroofed and tiled. An adobe wall was built for the garden and covered with tiles. The work done measured 460 varas or 1307 feet. A little building with kitchen of adobe and tiled, was erected in the place called Pleyto, but now San Bartolomé.

Furthermore, ploughshares and nails were forged. No nails came in the last memorias. Pickaxes and other implements together with iron were obtained at Monterey. The church goods were six surplices and two cassocks of red cloth.

Fathers Sancho and Cabot continued their remarkable building activities during the year 1817, despite the fact that no goods came from Mexico. Owing to copious rains the cattle corral came down almost entirely. It was rebuilt. Later the walls were raised four adobes and then covered with tiles. Likewise a piece of garden wall was raised five adobes. A house of adobe roofed with tiles was erected for the gardener. Finally, the floors of the corridors were paved with brick. From a ship that arrived from Lima twenty-five pickaxes and thirty-seven plough-points and plough-shares were secured. A cope of red damask was purchased for the vestry.

In 1818 a ringlado or porch or corridor was built behind the wing or row of Indian houses, for the purpose of protecting

the adobe wall against the heavy rains. It also served for protecting carts and lumber. This corridor was constructed partly of adobes, that is to say, the wall was of adobe, and the pillars were partly of brick and adobe covered with tiles. Also a house has been built, say the Fathers, of adobe and tiled for the gardener in the old garden. Moreover, there was built a wall of adobe 170 yards long covered with tiles to surround the little field. Also a portion of the rancheria wing was raised five adobes and tiled anew.

For the sacristy the additions were: a new missal brought from Lima. Nine chandeliers of brass, and one of silver, besides three cassocks, presumably for the altar boys were also procured.

Work in the line of building continued in 1819. A wing was put up fifty by seven varas inside, or 141 by twenty feet, of adobes and with tile roof. Forty varas of this was occupied as a dormitory for the young men. The ten varas formed a single house with kitchen. Some Indians were employed making bricks and tiles; others cultivated the fields or were engaged at such work as was called for.

The implements were in a defective state, and there were no means to secure new ones. For the vestry only two albs were made. That shows the distress caused by the revolt in Mexico, no *memorias* coming since 1810. In 1820 a house was built of adobe and tiled at San Benito. It was about twenty varas long and four and a half varas wide, or fifty-seven by thirteen feet, besides a kitchen five varas square (fourteen feet). The neophytes were engaged making adobes and at other labor. A ditch was also dug about two varas wide and about three-quarters of a league long.

In 1821 three corrals of adobe were built and covered with tiles *para masquilar*. Also an enclosure was given to the little fields and covered with tiles. *An arch was built to the portico of the holy church. Boveda en el portico.*

In 1822 a corral was built for the cattle at San Benito. It measured 168 by 90 varas, or 476 by 255 feet. This corral contained three separate divisions and was tiled. Each one





MISSION CHURCH COMPLETED IN 1813, MINUS THE PORCH



measured 24 varas in width, and all three together in length 138 varas or 400 feet. A ditch was also dug about a league and a quarter in length for irrigating the wheat.

On August 4, 1822, Governor Solá wrote to Father Comisario Prefecto Mariano Payeras that he regretted to see a contagious disease decimating these poor people.<sup>1</sup> He must have referred to the ravages of the *Mal Galico* prevailing among all the Indians of California. Even Mission San Antonio, despite its isolated situation, was infected, since there occurred about three deaths to two Baptisms. This was the effect of the contact with the soldiers, who were generally recruited from the scum of society in Mexico. In our narrative on Mission San Francisco the question is sufficiently ventilated, also in our *San Gabriel*, so that the unsavory subject need not be discussed here anew.

According to the decree of the Mexican Regency, which governed Mexico after the declaration of Independence, February 24, 1821, California was entitled to be represented in Congress by a delegate. He was to be chosen by all the voters in the territory, the neophytes included, that is to say by the alcaldes and regidores elected annually by the neophytes. The alcalde Saba Panilla of San Antonio with the regidores Sinforiano Fernandez and Damian Sembrano assembled at the usual meeting place of Mission San Antonio, and under the presidency of Juan Nepomuck Barcelo, presiding alcalde of the district, chose Señor José Aruz as their representative to the convention to be held at Monterey for the election of the delegate to congress. This was the first time in California that the neophytes had a voice in the choice of their representatives. Aruz accordingly was the elector for the district comprising Monterey and the Missions of San Carlos, San Juan Bautista, Soledad, San Antonio, San Miguel and San Luis Obispo. The credentials for Aruz were drawn up by Father Pedro Cabot. The text covers a folio page. At the bottom those participating signed their names, the chairman in his own hand; but the three Indians, as they could not write, merely affixed the sign

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<sup>1</sup> *Calif. Arch., State Papers, Sacramento, XVIII, p. 22.*

of the Cross to their names, as written by Father Cabot. Finally both missionaries, FF. Juan Bautista Sancho and Pedro Cabot added their names. This is the only account of the elections at any of the Missions that has come down to us. The original is in the Archbishop's Archives, San Francisco.

Aruz and his fellow electors met at Monterey on May 21st, and chose Governor Pablo Vincente de Solá as their delegate to the Mexican Congress. The same electors chose the members of the first legislative assembly of California.

A good deal of activity was manifested in 1823. At *San Antonio de los Ojitos* a house was built of adobes roofed with tiles. It contained two apartments, and measured fifteen by seven varas, or thirty-nine by about twenty-nine feet. A covered porch or corridor of adobe and tiled ran along the structure, which was intended for the neophytes in charge of the cattle there. At the *Rancho of San Miguelito*, to the west of the Mission, another house with two apartments was built of the same style for the neophyte herders at that place. A splendid well was built of masonry. A superior kind of water bubbled forth from this well for drinking. It was in the center of the Mission village. A horse-power mill was also erected, and a room attached for other purposes. This building measured sixteen and three quarter varas by nine and three quarters varas, or about forty-seven by twenty-six feet. The walls were of adobe and roofed with tiles. A structure for a few cattle and some sheep was constructed of adobe and tiled like all the rest. The dimensions were fifteen by ten varas, or about forty-two by twenty-nine feet.

For the sacristy nothing more could be procured than a covering for the colored carpet in the sanctuary. Poverty was making itself felt.

In 1824 a deep well was built to secure water for irrigating the large garden. The sides were of masonry. A shed covered with tiles was built over it to protect the wood work and the water wheel against rain and sun. A pool or reservoir was built seven by five varas or twenty by fourteen feet. Then at once preparations were made to secure bricks and lime, etc.

for enlarging said pool to the extent of an additional eight varas or about twenty-three feet. Then there were made 750 cañones grandes or clay pipes (the length is not given) to conduct the water to the said garden and irrigate it. There were built two tanks or pools, somewhat large, the walls of which were of masonry. Much more work was done for the purpose of irrigation, but the details are not clearly given. The vestry was enriched with a black cope, and a cape for administering the Viaticum, etc.

To the harness shop were added seven sets of harness and ten saddles.

Excessive rains visited the San Antonio Mission District in 1825 with the result that many adobe walls of granaries fell down, as well as walls of the two gardens and one corral, altogether as many as 762 feet of walls. A corridor with its crib for feeding horses, and twenty-eight varas or seventy-nine feet also came down. Another porch or corridor was built the roof resting on oak pillars or posts. All the ruined portions were restored, given good foundations and covered with tiles. In the zanja or ditch begun during the time of the deceased Father Sitjar, the wall to a length of eighty varas or 227 feet was carried away. Many other repairs and improvements were made. During 1826, forty-four varas or about 130 feet of wall of masonry were built to the pool adjoining the temescal. Furthermore the other pool behind the new garden was raised about one third, that is to say, the portion of the wall built the previous year, also of masonry. Moreover a portion of road was opened a distance of about half a league along the brow of a very high hill toward the sea in order to have the mares go there as there was much pasturage. Finally there were added to the basin of the well eight varas or twenty-three feet of masonry.

The sacristy, says the report for 1826, is kept in the same decent state that corresponds to a poor church.

In 1827 Governor Echeandia and the members of the territorial legislature demanded to know the extent of the Mission lands. In behalf of Mission San Antonio Fathers Sancho and Pedro Cabot replied as follows: "In compliance with what is

commanded by the Excellent Disputacion of this Territory in the proclamation circulated on October 7th of the present year (1827) in the first article, the Missionary Fathers of this Mission present the following relation: The aridity of this district is notorious. Nevertheless, unless a practical knowledge gives aid in the survey which should be made in all directions, the territory would appear to anyone exorbitant as to fields and for maintaining the cattle, sheep and horses, as will be explained below.

"The locality of the Mission, in the center of the narrow cañada surrounded by the Sierras, more or less elevated to the four winds, compelled us to retire the cattle and horses, in order to clothe the Indians and supply them with the meat for food.

"In 1804, when we entered on the management, the Mission had but one corral for the cattle at a distance of three leagues to the west, in the place called San Miguelito, in a cañada so sterile and lacking in pastures that in order to maintain more than 2000 head, they had either to take to the forests or die of hunger, as experience has taught us to our deep pain.

"In 1810, another corral was chosen for the cattle three leagues to the south, on the road to Mission San Miguel, in the locality known as Los Ojitos.

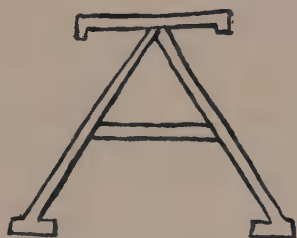
"In 1820, seeing that the said ranches did not assure us enough meat in years of little rain, another ranch was placed at San Benito on the river that runs to Monterey, east of the Mission, at a distance of six leagues. In this locality in previous years were maintained the lambs in three divisions, and another of the same kind at San Bartolomé on the road to San Miguel at a distance of seven and ten leagues.

"In the back of the church, toward the north, as far as the foot of the Sierra de Santa Lucía, the horses of the guards and some of the Missions are kept. Notwithstanding so many ranchos, distributed in every direction, it has been necessary to relegate the mares and their young to the seashore towards the south at a distance of ten and one-half leagues. To the

east on the other side of the Rio de Monterey at a distance of five leagues, the tame horses were placed so that they may recuperate there after their work in the Mission.

"In the above-mentioned ranchos and localities the Mission maintains large and small livestock as follows: Cattle, 7362 head; Sheep, 11,000 head; mares and young, 500; tamed horses, 300.

"Having noted the necessity of searching for pasturage at so many points, and the distance over arid and stony soil, one beholds at first sight what must have been and is the hardship in the matter of raising grain so that there may not be wanting what is necessary for food. From the first years we



SAN ANTONIO MISSION CATTLE BRAND

have known and experienced that there is no depending on rain, no matter how many more *fanégas* were sown, as is clear from the Annual Reports transmitted to the government. In general, not sufficient was harvested for the community, no matter how economically we lived. For instance, of 180 *fanégas* sown but 400 or 500 *fanégas* were harvested, so that we were compelled for many years to ask the alms of wheat from various Missions. For this reason, seeing that the rains through the year in the Mission did not suffice to irrigate even one *fanéga* of corn and one-half *fanéga* of beans, and to water very sparingly the garden, from the arroyo of the Mission, in 1808 a ditch was dug, and from the same arroyo later on two ditches additional, two leagues or more from the Mission to the south, in order to irrigate the wheat. This water ran short in the summer heat when it was more or less hot, in some years dur-

ing June and even later till the middle of July. For this reason there was no dependence on the said ditches for the plantings of spring, as corn, beans, etc., because those grains had to be irrigated till the middle of September or later. There also were pieces of land with beans which had to be watered every three days. For this reason advantage was taken of a little water at the Rancho de San Miguelito so that the guards might not go without beans. Hence the small quantity of corn and beans which is sown in the Mission. Likewise the small amount of wheat which is sown in the narrow valleys of the same arroyo in which the soil is not so stony. Thus with irrigation we have succeeded in not lacking the wheat.

"In obedience to article four of said proclamation, please find the cattle brand which the Mission has been using from the foundation. Mission of San Antonio de Padua, December 7, 1827. Fr. Juan Bautista Sancho, Fr. Pedro Cabot."<sup>2</sup>

For 1827, while other Missions remained stagnant, much activity was reported by the indefatigable Fathers Sancho and Cabot. A zanja or ditch was built from Metz (on the road to Soledad) to the most northern pool of this Mission, which joins the great zanja. It always has water, but was neglected on account of the difficulty of drawing it out. Now it serves to irrigate the little fields which the neophytes of the Mission have. It has a basin about 300 varas or 855 feet long, about three varas deep, in some places two varas or a yard. About 78 varas or 221 feet run through a rock which was opened by means of crowbars. A flood gate was constructed of masonry, as likewise each side of the dam was made of rock and mortar. This dam is twenty-three varas or sixty-five feet long. A corral of abode walls for the goats was constructed and covered with tiles. It is fifteen varas or about forty-three feet square. Also an aqueduct was built from the well of the water wheel to the new garden with clay pipes which run under ground. Furthermore a very deep ditch was dug two yards wide and 211 varas or 598 feet long, to drain the moisture from the church and from the habitations of the Fathers. It

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<sup>2</sup> *Calif. Arch., State Papers, Missions VI, 787-182.*



begins from the rancheria of the neophytes and runs beyond the guard house. In the bottom, which is two yards deep or more, has been built a drainage of bricks and rocks. From it runs a spring of fine water which the soldiers drink, and their wives do the washing there. The surplus water is used for irrigating the corn, etc.

To the vestry was added a precious monstrance worth 240 pesos. This was the last report signed by the two Fathers Sancho and Cabot together, because Father Cabot was transferred to Soledad for one year.

Notwithstanding that he was alone, Father Sancho in 1828 kept on planning and improving. Thus we find him putting up, through his neophytes, of course, a quarter six varas square of adobe and roofed with tiles for the chickens. A stone wall was also built two varas wide and two varas deep, from the corner of the granary of the Father's habitation westward to protect said granary and the quarters of the guards against the arroyo, which runs behind said buildings. The wall was already about 128 varas or about 370 feet long. The reservoir was floored with brick and mortar close to the guardhouse. Also a covered porch has been renovated over the tanks of the tannery and the foundations strengthened. Furthermore the corridors at the two ranchos of San Bartolomé del Pleyto and of San Benito were taken down and the pillars were supplanted by new ones of timber. All the woodwork of the lofts of the weaving rooms and carding rooms has been replaced with other of dry pine. 584 murillos and 60 large vigas (beams) have been cut, partly for said lofts and partly for future uses.

To the vestry only one alb was added.

During 1829 building activities slackened. Yet there was made another wine-press, and twenty-four houses of the neophytes were repaired. Other Indians were occupied restoring the buildings, weaving, and in other shops of the Mission.

The sacristy this year was enriched with a silver censer. Two canvas paintings of Saints Rosa of Lima and Rosa de Viterbo were obtained. Only Father Pedro Cabot signs the report, because Father Sancho was ill, apparently.



MISSION CHURCH SHOWING THE PROXIMITY OF THE MOUNTAINS

In 1830 nothing was built, but repairs were made, and shopwork was done. The Mission this year in September lost its senior Missionary through death. Details will be found in a later chapter.

In 1831 the neophytes, whose number was steadily dwindling, were occupied as before, making repairs and laboring in the fields or shops. To the church goods were added a cope of green damask with white silk galoons. Two green chasubles of the same material were also procured, besides a crucifix for the altar.

The last official report is dated December 31, 1832, and signed by Father Pedro Cabot, but it contained nothing more than the figures found in the tables of a later chapter. These tables should be studied along with the annual reports of what happened in the succeeding years in order to understand and appreciate the work of the zealous Missionaries.

On Father Pedro Cabot, Alexander Robinson in his *Life of California*, p. 91, and on the Mission has a few remarks which will bear inserting here. "This ride (from the north about 1832) brought us to the neat little Mission of San Antonio. It is built of brick, with an arched corridor similar to the other Missions, and was established in the year 1771. Padre Pedro Cabot, the present Missionary director, I found to be a fine noble-looking man, whose manner and whole deportment would have led one to suppose he had been bred in the courts of Europe, rather than in the cloister. Everything was in the most perfect order; the Indians cleanly and well dressed, the apartments tidy, the workshops, granaries, and store-houses comfortable and in good keeping."

## CHAPTER V

Unjust Taxation.—Unreasonable Demands.—Bancroft's Admission.—Oath on the Mexican Constitution.—Spaniards Deprived of Rights.—Echeandia's Illegal Decree.—Governor M. Victoria.—Mexican Franciscans Arrive.—San Antonio Assigned to Mexican Friar.—Mission Placed Under Administrators.—Fr. J. M. Mercado's Remonstrance.—His Two Graphic Letters.—Scandalous Disorders.—Inventory.

FROM what has been said thus far it would seem that Mission San Antonio suffered no such vexations as visited the other missionary establishments. It is true, the neophytes here were of an exceptionally gentle disposition, and the Mission was situated away from the Camino Real. Yet the Fathers and their Indian wards were not spared the molestations common to their brethren all along the coast. This was owing to the fact that they operated under political governments for the most part not imbued with the spirit of Christianity which ever seeks the interests of the Almighty Creator and Lord. From the time of the hostile Neve's departure in 1782 to the arrival of the equally hostile Echeandia in 1825, the territorial governments proved friendly enough; but with the rise of the unfortunate revolt in Mexico led by Hidalgo in 1810, the governors themselves met with difficulties that drove them to burden the Missions in order to maintain themselves and their troops. Had they taxed white settlers and merchants to contribute in the same proportion for the support of the territorial government, and had they compelled the military troops to maintain themselves and their families instead of remaining absolutely idle, California would have still lived in a happy condition materially. Such was not the case, however. The missionaries and their neophytes were expected to shoulder the whole burden of feeding, clothing, and even equipping the troops without compensation, so much so, indeed, that the Indian neophytes often lacked food and clothing in order that the idle soldiers might not suffer want. It is true the missionaries were given drafts on Mexico for what was demanded of the Missions, but

on these drafts nothing could be realized. The result was that at the end of the Mission Period, 1834, when these establishments were confiscated, the Mexican Government owed the Missions as much as half a million dollars for supplies delivered to the territorial government and its soldiers in California. The reason for this condition in California was that, owing to the revolt in Mexico, officers and men could not collect their wages, and the missionaries could not receive the annual allowance of \$400 each in goods which they designated. All this has been clearly brought out in our third volume of *The Missions and Missionaries of California*. How much was due to Mission San Antonio for supplies furnished to the territorial government it is not possible to say with any exactness, because the vouchers have not been preserved.

Some specimen demands will be enlightening. As early as February 8, 1815, the temporary governor, José Argüello, called the attention of Father Vincente de Sarría, the comisario-prefecto of the missionaries, to the destitute condition of the troops at Monterey and San Francisco, and appealed to him to have the Missions furnish flour and blankets for the soldiers and their families. Father Sarría in a circular asked the Fathers to provide what their Missions could spare, and charge it to the quartermaster or *habilitado* at Monterey. Although there appeared poor prospects that the supplies would be paid, except with drafts on Mexico, which were worthless, the provisions were supplied. In reply San Antonio Mission by the hand of Father Juan Bautista Sancho wrote: "Mission San Antonio has no grain left, but will contrive to give 100 arrobas (arroba is equal to 25 pounds.) of flour, and will always continue to furnish the clothing and weapons requested."<sup>1</sup>

Destitution continued to afflict the troops and their families, because the idle soldiery relied on the industry, economy and generosity of the missionaries. "From them," (the Missions) Bancroft confesses, "were obtained food and other articles for actual consumption, contrubitions of produce for

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<sup>1</sup> *The Missions etc.*, vol. III, 19.



trade with foreign vessels, laborers for presidio work, cattle for the company ranchos, and even advances of money."<sup>2</sup>

During the year 1821 alone, as many as eight circulars were sent to the Missions by Father Prefecto Payeras in behalf of the government and its troops.<sup>3</sup>

"The missionary," writes Father Martínez of San Luis Obispo, "is expected to furnish shoes, boots, and even gunsticks. They want him to be tailor, weaver, mason, carpenter, and everything else without having learned it, and this, too, without support, without aid, Then how can a poor Indian be cheerful, who throughout the year is occupied at work in a Mission, when his labor procures for him nothing more than a poor suit of clothes, and a blanket, since he must labor for others."<sup>4</sup>

As late as November 29, 1833, Governor José Figueroa in writing to Father Pedro Cabot acknowledged receipt of sixty *fanégas* of grain (100 bushels), and gave orders to the respective officer to issue the receipt to Father Pedro Cabot of Mission San Antonio.<sup>5</sup> Of course, nothing was realized on the paper. Such items were numerous in the records of all the Missions. It would make tedious reading to enumerate here the many contributions made by the neophyte establishments, the Missions, for the support of the military and civil government of California. For such information we refer the reader to *The Missions and Missionaries*, volume iii.<sup>6</sup>

"There is little to be added," says Bancroft, "on the matter of mission supplies to the presidios to what has been said. Upon the Franciscan establishments fell the whole burden of supporting the provincial government and the troops, and their dues for unpaid drafts amounted in 1820 to nearly half a million dollars. Not a dollar of stipend (annual allowance) of \$400 for each missionary in goods minus the freight charges, was

<sup>2</sup> Bancroft, *California*, II, 435-436.

<sup>3</sup> *The Missions*, 123-124.

<sup>4</sup> *The Missions and Missionaries*, III, 35-36.

<sup>5</sup> *Calif. Arch., Dep. St. Pap., Benicia*, II, 116.

<sup>6</sup> See pages 19, 35-36, 68-73, 115, 123-140, 151, 167, 171, 210, 225-227, 235-236, 314, 454, 459, 554.



received by the friars during the whole decade. The fact that the stipend came from the Pious Fund, to which the government treasury had no claim, made the situation all the more exasperating. Yet the protests and complaints of the friars were neither so frequent nor bitter as might be expected."<sup>7</sup>

When Mexico through General Agustin Iturbide on February 24, 1821, declared itself independent of Spain, the Franciscans in California, like everybody else, took the required oath early in 1822 amid religious ceremonies. When, however, Mexican politicians, after murdering the Liberator, framed a constitution and demanded that every one under pain of expulsion should within a given period take the oath of allegiance to that compilation, all but two Fathers refused on the ground that their conscience forbade swearing to it without restriction. Fathers Sancho and Cabot of Mission San Antonio were among those who would not take the oath. They were accordingly subject to exile; but, as no substitutes for them could be secured from Mexico, they were allowed to remain at their posts.

With seculars the situation was different. All immigrants from Spain were declared incapable of holding office, and all males under sixty years of age were to be deported. This measure caused a radical change in the territorial affairs; for now the old and experienced officials were supplanted by young upstarts between twenty and thirty years of age, full of conceit, but devoid of religious principles. Echeandia soon after his accession to the office of governor in 1825 did much to instill into these youths novel ideas imported from the France of Voltaire and Rousseau, which were inimical to Religion. According to them Religion must not be consulted in official acts; and the Catholic Church, in particular, was to hold the position of a servant to the politicians, who conceitedly regarded themselves the almighty State. Such notions, coupled with unscrupulous greed, in the young Californians so-called, that is to say natives of Mexican extractions, soon began to bear fruit. The first effect was a lively agitation for the seizure

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<sup>7</sup> *California*, vol. II, 505-506

of the Mission property and land which the Indians under the supervision of the missionaries had cultivated and rendered fertile. The impious leaders of this crowd of would-be statesmen who stood out conspicuously were Pio Pico, Juan Bandini, J. B. Alvarado, Mariano Vallejo, and the Castros, notably José Castro.

Echeandia early concocted a plan for the "emancipation" of the neophytes and the confiscation of the Missions, which since 1811 had been feeding and clothing the whole military government of California. Of course, with such greedy freebooters gratitude had no voice; but, the Supreme Government in Mexico had knowledge of the machinations of the faithless governor, and therefore appointed Manuel Victoria to succeed him. Victoria was already at Santa Barbara on his way to assume the reigns of government at Monterey, where Echeandia, knowing this very well, but determined to wipe out the Missions, on January 6, 1831, issued his proclamation for the "secularization" of the Missions. The messenger taking the paper southward to be published at San Buenaventura and the Missions in the south, was intercepted by Victoria, and thus rendered harmless. When he arrived at Monterey the new governor repealed the illegal decree of Echeandia and his subservient legislators, so that for the time being the Missions suffered no further damage than that of having to support the worthless soldiery as before without compensation. Victoria's action infuriated the greedy paisano would-be freebooters. They accordingly plotted till they caused a sort of revolt which in February, 1832, compelled Victoria to retire to Mexico.

The Government of Mexico sent up José Figueroa as governor. He arrived at Monterey in January 1833, accompanied by nine Franciscans from the missionary College of Guadalupe, Zacatecas. These were all native Mexicans who had been enlisted by the Supreme Government in order to replace the Spanish Franciscans in the Missions from San Francisco Solano at Sonoma down to Mission San Antonio inclusive. Thus it came about that Father Pedro Cabot, who had outlived Father Sancho ceded Mission San Antonio to

Father J. M. Mercado, and retired to Mission San Fernando near Los Angeles.

Little more than a year later, August 9, 1834, fearing the fate of Victoria, Figueroa published the *Reglamento Provisional* for the secularization of the Missions as decreed by the paisano legislature. This was supplemented by an additional decree of November 4, 1834.

"Echeandia's act was wholly illegal, uncalled for, and unwise," writes Bancroft. "It was simply a trick, and an absurd one,"<sup>8</sup> "Figueroa's act, if somewhat less arbitrary and uncalled for than that of Echeandia, was none the less a trick."<sup>9</sup>

According to the confiscation decree, first a commissioner was to be appointed to take over all the mission property by inventory. Then an administrator was to be installed to manage the neophytes and the temporal affairs of the ex-mission. The missionary thereafter had only to attend to the spiritual needs of the neophytes, who were free to claim his services or to neglect them. The missionary was to be named curate, and to have in the curacy or parish of the second class, to which San Antonio was relegated by the legislative assembly without consulting the episcopal authorities, a salary of \$1000, which was to come from the revenues of the ex-mission. The Franciscans refused to recognize the assembly's jurisdiction in the matter, and declined to accept any such title from them. They were and remained missionaries and the church with the people was not called parish church. The salary, if the missionaries ever received any, was used for the benefit of the neophytes as before.

The secular administrator received a salary, also his secretary, which money was to come from the revenues of the ex-mission. Thus the neophytes were burdened additionally to supply the salaries of the two officials never heard of before. Well, the paisano chiefs were not aiming to benefit the Indian neophytes, but the henchmen of the territorial chiefs.

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<sup>8</sup> Bancroft, III, 184-185.

<sup>9</sup> Bancroft, III, 342.



Two Ship Figure Heads Brought to the Mission by Sailors As Thank-Offering  
To Saint Anthony. Details and Dates Unknown

The greedy clique was in a hurry regarding Mission San Antonio; for Manuel Crespo, only a week after the assembly's robber decree, came as comisionado, and on November 12, 1834, drew up the inventory.

The following letter explains the situation thereafter.

"San Antonio, November 21, 1834.—Señor Don José Figueroa. My esteemed Señor Amigo—It has become indispensable for me to encroach upon Your Honor's time in behalf of the pagan Indians who are flocking to the extinguished Missions to be instructed in the rudiments and principles of our Faith in order to receive the sacred waters of Baptism; but since the Excellent Deputation (legislature) has made no provisions on that particular subject in its Reglamento Provisional of August 9th last, nor in the decree of the 3rd instant has given any direction how to satisfy the needs of the catechumens during the time of instruction, I find myself compelled to turn to Your Honor, in order that, considering the circumstances, you tell me what I am to do with those who come to this pueblo and ask for Baptism. Those who for the last two months were here or came have not been instructed in the Catechism, because they have been occupied in community labor, or they came not regularly, or not at all. For this reason the Sacrament of Baptism can not be conferred, much less when it is to be feared that after having received the Catholic Religion, they desert from it and pass over to the darkness of idolatry which they left when they made the profession of Faith at Baptism, etc, etc."

Father Mercado's style is prolix. He now proceeds to tell that the division of the habitations has not been made by the comisionado Manuel (Crespo) though the end of November was at hand. Likewise he wants to know how he is to subsist, etc. "Yesterday," he writes, "Don Manuel (Crespo) invited me to select my habitation. He accompanied me to the interior of the patio, and I freely indicated the locality which I had designated previously. It seems this did not suit him; yet article II of the Reglamento of August 9th etc., gave the Ministro liberty to choose his habitation. The house to be

divided consists of the room still occupied by Father Pedro Cabot and the one I inhabit. In order that there be communication with these two rooms and the street, it is necessary to take a small part of the reception room. These rooms are followed by a pantry, another small room which serves as a store-room, the dining room, the kitchen, and a very small room two yards wide contiguous to the *comedor* or dining room. This is the number of rooms the house contains

"It is true that on the interior back of the front rooms are two apartments occupied by families; but that would be very painful, as they said, to leave the house in which they have lived for seventeen years and their antecedents much more.. Yet even when they should leave it vacant, the domestics that serve me should occupy them. . . . Of all these rooms only one is left vacant for me, and it is the one in which my predecessors have lived. Then, ought I not on some occasion have a Father visit me, be it on account of illness or for recreation, or some friend to lodge in my house? Placing a partition or thin wall in the patio after the manner I told Don Manuel (Crespo), and closing a door way and opening another to the street, would put the whole house in running order; but to arrange things in the way indicated to me by the said Don Manuel is very complicated, and would leave me without a dining room and kitchen, and to supply these rooms there are no means, and added to this there is no time for it.

"The Reverend Father Pedro Cabot has ceded to me the little cart which he has for his use, as a piece of furniture which he believes is outside the common mass of property. Your Honor will say to me that I can use it together with the harness mentioned; for I consider it necessary in the discharge of the ministry on some days in the rigor of the winter or bad weather when there is Holy Viaticum to be taken to some sick people within or without the settlement. . . . Fr. J. Maria Vasquez de Mercado."<sup>10</sup>

From this letter the reader may infer the humiliating position of missionaries after the confiscation. The prede-

<sup>10</sup> *Calif. Arch., St. Pap., Missions*, vol. XII, 224-230.



cessors with the Indians had constructed everything for the spread and maintenance of Religion. The government, least of all the paisano freebooters, had contributed nothing. Now all is taken away from them. The missionaries rendered practically homeless and at the mercy of the administrators for their habitations, for maintenance, and for the exercise of the ministry!

The following letter written June 22, 1835, in the hand of Mercado but not found signed in the original, is enlightening. Addressing Figueroa he says: "The occurrences and incidents of the period which originate from various causes and circumstances are such as I dare not keep silent. If I bring them to the attention of Your Honor, and repeat what I have written in the letter of November 21 last past regarding the pagan catechumens of those days, it is because the conditions continue. There are some such pagans living in the Christian pueblo observing the same usages and ceremonies of their paganism, and I have not the power to prevent it nor to give them the necessary instruction in the sound morals and fundamental principles of our Religion, because at every step I encounter obstacles insuperable, as well in them as in those who interfere in the government and direction of this Mission, notwithstanding what Your Honor told me in your favor of the 27th of November, 1834, and under the same date, it seems to me, you communicated to the comisionado of this mission, Don Manuel Crespo, in virtue of which we were both to be in accord regarding the time in which the Indians were to be free so that I could give them the necessary instruction, when the administrator of these temporalities was to co-operate to that end, together with the alcaldes and regidores. Nevertheless, I have with much disgust seen that all this was frustrated in spite of all my efforts and zeal to have the plans take effect. The result in this matter will be pernicious and harmful to the Catholic population, because even among the ancient Christians are many who distinguish themselves from the pagans only in name, but their works say the very opposite, since they have before their eyes such vivid and pathetic examples. To

this the ancient Christians add a multitude of disorders which for their number it is for me impossible to enumerate. However those that surely reign over the hearts of these men are stealing, robbery, drunkenness, and lust. These vices. . . (Father Mercado goes into some details which are left to the imagination of the reader.) All are infected, old men, youth and boys. They need fear nothing, because the *alcaldes* and some *regidores* are the very ones involved and cause the greatest disorders. Hence, they consider themselves unsuitable to say a word to the others as they would see themselves attacked by them, who would to their faces throw up their shameless crimes, and at the same time make known the women with whom the *alcalde*, the *regidor* Luis Pumeda and various others keep up an infamous intercourse, and which women they have the audacity to publicly take to a room under the pretext of correction to deceive in such fashion the public somehow. There they give themselves up to the most unbridled gratifications, as did the *alcalde* on Sunday afternoon, the 14th of this month. To this act bear witness Asuncio Bocanegra, Norberto Cantasa, and various others. The fact is that the authority given the *alcalde* and the *regidores* they exercise only to satisfy their brutal passions the more freely. Thus they cause in this way a total ruin of souls and a demoralization of the laudible habits to which they had been educated by dint of incalculable labors, hardships, and vigilance on the part of worthy missionaries, who had no other aim than to make them happy spiritually and temporally.

"In no manner can I behold with indifference anything of this kind; for I am the pastor of these souls, and therefore bear a grave responsibility before the Supreme Tribunal of God. The new system to which this Mission has been subjected does not justify me to look on all these horrid evils with coldness. At all events, I do not want to some day bewail my fate for having failed to give timely notice to him who can supply a remedy. Here I have tried to prevail with the *alcalde* and the *regidores* by all the means which Christian and religious charity suggested to me in order to remove them from such

scandalous ways into which they fell through the violence of reasonless passions dictated by a depraved will. The only recourse left to me is to appeal to the just authority of Your Honor. I therefore supplicate you by the most affectionate



DONNA PERFECTO ENCINAL  
Last Indian Witness of the Mission Spoliation

Heart of Our Lord Jesus Christ to use your whole authority that these grave disorders into which some men have been misled by apostles of impiety who are encountered at every step, may be eliminated and cut out at the root.

“If the infernal fire were not so domineering over this spiritual edifice, and at the same time did not cause the gravest

evils that threaten an early and deplorable ruin in the house of our Almighty Father, I, for my part, would avoid to withdraw the attention of Your Honor from other subjects; but now I believe this to be of prime importance, and therefore I repeat my supplication that you take it into consideration.—Fr. J. M. Vasqu  z de Mercado."<sup>11</sup>

Governor Figueroa did take the pathetic appeal of Father Mercado into consideration; for on July 29, 1835, about three weeks later, Father Mercado informed Manuel Crespo that in an official letter received from the governor he, Father Mercado is told that Crespo himself is named commissioner for investigating summarily the various scandalous acts of Alcalde Ignacio Pastor and of Regidor Luis Pumeda, whose disorders he, Father Mercado, had reported to Governor Figueroa in detail.<sup>12</sup>

The conditions under the management of Crespo who, with his mayordomo Mariano Soberanes had charge since November 12, 1834, must have been lamentable indeed, since, only three days after Father Mercado's appeal, the school-teacher Florencio Serrano had to tell Governor Figueroa under date of June 25, 1835, that in consequence of scandalous disorders at the pueblo, as the Mission was now officially called, the primary school in his charge sees itself entirely lacking pupils (*se ve la escuela de primeras letras enteramente faltar de alumnos*). He therefore went to work instead.<sup>13</sup>

Only ten days later, July 5, 1835, Father Mercado once more addressed the governor as follows: "The affair which happened this morning between the mayordomo (Mariano Soberanos apparently) and the Regidor Juan de Parma, one of the most gentle men in this place, and other incidents of the same nature, lets one clearly see a furious rage which governs the said mayordomo towards the poor neophytes. I have been placed in the necessity of framing the accompanying official complaint on the petition of the Alcalde Ignacio Pastor in order that to Your Honor may come the information of the

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<sup>11</sup> *Calif. Arch., St. Pap., Missions*, XII, 355-358.

<sup>12</sup> *Ibidem*, XI, 558-559.

<sup>13</sup> *Ibidem*, XI, 418-419.

abjection and contempt with which they are treated by men who owe their subsistence to the toil (sudores) and laborious exertions of these unfortunate neophytes.

"I would not, in truth, have taken it upon myself to write the official complaint mentioned, if Ignacio had found here any person whom he could trust, as he said to me. Therefore I have done it in compliance with the charity which animates me to procure for them every good possible as well in spiritual as in temporal matters. . . . Fr. J. M. Vasquez Mercado...

In consequence of the investigation and the reports of Father Mercado and Florencio Serrano, Governor Figueroa appointed José M. Ramirez administrator of San Antonio Ex-Mission.

In order to understand the situation in temporal things, it must be noted here that, according to the last official report of the missionary, Father Pedro Cabot, dated December 31, 1832, the neophyte population consisted of 403 male and 237 female Indians, or 640 in all. Of these 562 had made their Easter Confession. The livestock comprised 6000 head of cattle, 10,500 sheep, 65 goats, 70 pigs, 82 mules, and 779 horses, There had been an increase of 1241 animals of all kinds over the previous year. The harvest of 1832 had yielded 1812 fanegas or 3020 bushels of all kinds of grain and beans, a gain of 110 fanegas or 183 bushels over the preceding year. In 1833, Father Pedro Cabot being still in charge, the harvest yielded 2100 bushels of all sorts of grain, including beans.

On September 10, 1835, ten months after entering upon his duties as administrator of the Mission San Antonio temporalities and the management of the Indians, Manuel Crespo by order of the governor turned over his office to José M. Ramirez, who had been appointed administrator under date of August 16th. The inventory drawn up by both reads summarized as follows.:

"Assets.....	\$18,642.62
"Liabilities.....	11,197.00
"Furniture and effects, ironware, tools, imple-	
"ments of agriculture, utensils of kitchen and	

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"various shops, vineyards, orchards, fruit trees,	
"etc.....	22,671.50
"Ranchos:	
San Carpofo,ro,	
San Bartolome, or El Pleito,	
El Tule, (Sitio),	
San Lucas, (Sitio),	
San Benito,	
San Bernabe,	
San Miguelito,	
Los Ojitos,	
San Timoteo,	
San Lorenzo (Sitio),.....	32,834.31½
"Cattle at various points.....	6,456.00
"Lands cultivated near the Mission.....	1,000.00
	\$93,122.51
"Additional valuations:	
Church of San Antonio with dwellings ad- joining.....	\$ 4,171.00
Sacred vessels, vestments, images, etc.....	3,361.50
Library, 30 volumes.....	84.50
	\$ 7,617.00 <sup>14</sup>

<sup>14</sup> *Calif. Arch., St. Pap., Missions*, v, 698-709.



## CHAPTER VI.

Change in Government.—Fr. Mercado's Lamentations.—His Awful Indictments.—Indians but Slaves Under the Administrators.—Inventories.—Inspector Hartnell.—Bishop Diego Indignant.—Eugen Mofras' Description.—Fr. Gutiérrez's Lament.

SOON after appointing José Ramírez to the administration of the confiscated Mission San Antonio, Governor Figueroa, who had been ailing for several months, fell grievously ill and declined so rapidly that he died in the afternoon of September 29, 1835, after he had received all the Sacraments of the Catholic Church from Father José Reál. At his dying request the body was buried in the crypt of the Mission church at Santa Barbara on October 29th. He had made the Franciscan Missionaries homeless, and left them at the mercy of the administrators; yet in his last moments he begged those same Fathers to allow his remains a last resting place at Santa Barbara!

The senior member of the legislative assembly, José Castro, temporarily succeeded to the office of civil governor. To him Father Mercado found himself compelled to write as follows under date of December 28, 1835: "I herewith together with this letter enclose a *Representation* to the legislative assembly on behalf of my Indian parishioners, who are being oppressed notwithstanding that they have been proclaimed to be free. Many are dying without spiritual assistance, for one reason because there are no horses nor attendant at my disposition; and in the second place because the points to which some have retired are so distant, even as far as twenty leagues, such as San Lorenzo. This is all contrary to the regulations of the Secularization Decree. With regard to the allowance for the support of the missionary and the maintenance of Divine Worship, it seems this is not agreeable to Ramírez, wherefore he should be commanded to provide what is due."

In the communication to the legislative assembly of the

same date Father Mercado represents: "that the Indians at every turn clamor about the fierce cruelty with which they are treated for things of little moment, such as errors committed while at work, whereas the most grievous disorders receive not the least reprimand. The Indians suffer bad treatment from the administrator of temporalities, José M. Ramírez. It is observed here that he regards neither the natural law nor the laws of our august government, from the non-observance of which results an unintelligible monstrosity in that the majority of the mayordomos are absolute sovereigns with regard to imposing penalties, and absolving the delinquencies of those that are agreeable to them. Therefore let there be established a chastisement in conformity with the laws and adapted to the class of misdeeds which they may commit. At the same time, let the Indians be treated with humanity, for from them comes the bread that we all eat. Girasol, for instance, was sentenced to receive 100 (palos) lashes, to be placed in the stocks, and put in jail with doubly reduced rations at work for stealing a horse. Nicomedes Garrado for the same crime of stealing, and insulting the authority, on being jailed by that authority, broke a window, and ridiculed the alcalde. Yet Ramírez appeared to reprove it all by passing over it in silence.

"The law of August 17, 1833, and the Reglamento of the assembly of August 9, 1834, have not gone into effect, namely that the Indians should be truly emancipated, and should be governed by themselves, wherefore in a certain manner the Indians have passed from the state of minors, in which they found themselves cared for according to their needs, to a state of real slavery in which they see themselves deprived of the necessary nourishment, from which especially suffer the most feeble and unfortunate, such as the old people, the sick the widows, the orphans and children. The able-bodied are compelled to abandon their homes not only to be occupied in laboring for the welfare of the community, but also to give their service to C. Juan de Dios Padilla. If anyone excuses himself from this particular service, he is at once threatened with shackles, stocks, and jail, though Article 16 of the said

Reglamento prescribes "that the community labors in which the emancipated concur be those which the governor himself classifies as such."<sup>1</sup>

Three days later, December 31, 1835, Father Mercado made out his annual report. Therein he describes the situation as follows: "During the year 1835 there have occurred 36 Baptisms of children, hence that many births; but there have happened 98 deaths of **I**ndians, almost three deaths to one birth. These deaths, the greater portion, have occurred during the short time of my spiritual administration. The infirmity which has carried the Indians to the tomb is known to me in various cases, and it is the utmost want which they suffer, not having wherewith to nourish themselves (*es la suma indigencia que padecen, no teniendo con que alimentarse*); but neither is any supplied for them. This same scarcity of food is what brought on the violent death of the Reverend Father Vincente Francisco de Sarría, *as is known to me and to many others.*"<sup>2</sup>

"So numerous are the Indians who wander about as fugitives or as vagabonds that one cannot prudently make an estimate. It is necessary to bear in mind while calculating that at the end of the year 1833 there were 621 who made their Easter confession, (children not included), whereas at the present time (two years later) there are all told only 526 (children included). Of these, two-thirds are wandering fugitives in the Missions to the north and south. Many of them are searching the mountain regions for seeds and roots with which to sustain themselves, and preserve the body from suffering the rigor and fury with which they are treated.

"Complying with the precepts of the Church is entirely abandoned, whereas in previous years there was no one who did not fulfill the precept of annual confession. For the present I see with sorrow, that, after so many exhortations, there have been exceedingly few who complied, perhaps because they

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<sup>1</sup> *Calif. Arch., Leg. Records*, iii, 30-33; 34-40.

<sup>2</sup> Bancroft refuses to believe this on the ground that no one would be so heartless!

have before their eyes the example of those who disregard the obligations of Matrimony (i.e., live in concubinage).

"The Christian instruction is absolutely abandoned with the imminent peril of perdition to the entire community. May God forbid! Not only on days of labor do the neophytes neglect prayers and instruction, even on days of Church obligation there are very few who assist because they are outside the Mission at long distances; and of those who are here, there are those occupied in servile labor against which I have protested on various occasions, but I was not heeded. Added to this is that in the case of the catechumens from paganism here Christian morals are neutralized by superstitious practices, and nothing of this can I possibly eliminate by means of mere admonishing when a coercive action is lacking. The catechumens from paganism, who number seventy, notwithstanding that they have come with the prime object to be instructed for the reception of holy Baptism, this grace, no matter how long they remain here, they will never be able to receive, because they are not given an instant to obtain instruction.

"To the territorial government I have written on three distinct occasions; yet notwithstanding their orders issued to that end, they have not had any effect, I do not know why. The only occupation which they (those in power) manifest is is to load the Indians with work which their dullness and their feeble strength owing to the rigor of their indigence and lack of clothing, cannot bear. Yet if any one or some fail, at once they are hunted, and with the rigor of punishment, this being sufficient reason for them to abhor the very name and profession of Christian. On this particular subject I can give information and even certify *in verbo sacerdotis*, in compliance with what has been ordered, and on the deplorable state of this Mission in my charge.—San Antonio, December 31, 1835."

A month later, January 30, 1836, Father Mercado reiterated his charges and protested against the state of things at Mission San Antonio. Nicolas Gutierrez, who had become governor ad interim in January, replied to Father Mercado on February 4, 1836, that his remonstrances were referred to

the legislative assembly. An investigation followed at which Ramírez denied all the accusations, which proves very little as we shall learn presently. An examination proved Father Mercado's complaints partly true and partly not proven. Ramírez was thereupon admonished to live in harmony with the missionary, who on April 21st repeated and emphasized his complaints.<sup>3</sup> Ramírez had been a person of influence in the territory, though with a most unsavory record. It seems the judges tried to let him down easy, yet they admonished him to live in harmony with the missionary. Ramírez declared that when he took charge in September, 1835, there was no money no cloth, no table furniture; the shops were closed; only a few poor and dying horses, but very little other livestock was left. The year's yield of hides and tallow was estimated at \$1500, but the expenses amounted to more than \$2500.<sup>4</sup> How false these assertions are, the reader will see from consulting the last page of the preceding chapter. However the government thought it advisable, for the sake of peace at least, to relieve Ramírez and to appoint José Maria Andrade, who took charge on September 7, 1836, after one year of Ramírez' disastrous administration. Andrade in turn was supplanted on December 30, 1836, by José Abrego. The latter in September, 1837, was replaced by José M. Villavicencio. José Pico appears in charge December 31, 1838.<sup>5</sup>

For a fact, the inventory of September 10, 1835, when Ramírez took the office of administrator, showed effects in the warehouse consisting of seeds, ironware, tools, implements, and utensils in the carpentershop, shoeshop, weaveries, kitchen, etc., valued at \$7883.00.<sup>6</sup> Inventories taken of the library on April 26 and May 3, 1836, show that it contained thirty volumes among which were: *Diccionario de Lengua Castellana*, *Rubricas de Cavalieri*, *San Carlos Borromeo*, *La Religion por*

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<sup>3</sup> *Calif. Arch., Leg. Records*, iii, 42-43, 55, 56-63; *Prov. St. Papers, Benicia*, LXXXI.

<sup>4</sup> Bancroft, III, 687.

<sup>6</sup> Bancroft, III, 688; *Calif. Arch., St. Pap., Missions*, VIII, 512-513.

<sup>5</sup> Bancroft, III, 688; *Calif. Arch., St. Pap., Missions*, VIII, 512-513. On the awful end of this same Ramírez, see our *Mission San Luis Obispo*.

Camino, Los Martires, Pintura de Iglesia, Defensa de la Religion, Biblioteca Ferraris, Biblioteca Española.—The whole inventory of the date, May 3, 1836 covers eleven closely written pages.<sup>7</sup>

Inspector of the Missions, William Hartnell, arrived here early in August 1839. According to Bancroft, he found the Mission accounts in confusion, and the Indians much discontented, complaining of harsh treatment, and that all the produce was sent away and instead of goods they received only blows and threats. They wished to live without any administrator. The Indians also complained of a bad man, not an Indian, living at *San Bernabé* who had communicated venereal diseases to many of the mission women. Hartnell then issued instructions for the expulsion of all *gente de razon* not employed by the Mission and to choose another mayordomo with a small family.<sup>8</sup> The latter clause is very significant. The administrators and other officials usually were blessed with numerous family connections who were all included in the *family*, and therefore claimed the right to live and feed at the expense of the Indians. This, in addition to the salaries of the administrator and other salaried officials, all of whom were unheard of while the Fathers managed the Missions, made life intolerably burdensome for the poor neophytes, who had to neglect their own families in order to satisfy those parasites.

No details are on record for the period after Hartnell's visit in 1840, save that Father José M. Gutierrez, who succeeded Father Mercado, wrote to Hartnell on August 5, 1840, that "daily this Mission is on the way to destruction, and is proceeding to resemble La Soledad."<sup>9</sup>

On March 26, 1843, Father Gutiérrez certifies that at Mission San Antonio solemnly in the church the oath was taken to the Diocesan Patron, Our Lady of Refuge, and to the holy minor Patrons Our Holy Father Saint Francis and Saint

<sup>7</sup> *Calif. Arch., St. Pap., Missions*, VI, 261-636.

<sup>8</sup> Bancroft, III, 688.

<sup>9</sup> *Archivo de Misiones, Papeles Originales*, II, 109b.



Francis de Sales. Bells were rung, there were *cohetes, camoros, tiros de canon, adorno de Iglesia, iluminacion*.<sup>10</sup>

The first Bishop of California, Right Reverend Francisco Garcia Diego, O.F.M., made his first official visitation at Mission San Antonio on May 19, 1844. On opening the *Libro de Patentes* he found the following strange entry: "April 20, 1844. Monterey —Fr. José Lorenzo Quijas, Vice-Comisario, y Vice-Prefecto. —Sobre presentacion de libros de las Misiones al Obispo.—Que no presenten los libros parroquiales a no ser que SS. Ilma. ponga en algunas de estas iglesias curas doctrineros ó colados, que entonces se presentarán los libros que se formarán los inventorios de iglesia y casa, reservando un ejemplar para nuestro colegio."

The Bishop indignantly subjoined these words: "Sea tenida por insubsistente y de ningun valor, como infundada, atentatoria é injurica a la autoridad episcopal; é igualmente prohibe al R.P. Ministro que en lo succesivo traslade semejantes circulares escandalosas, y que inducen a insubordinacion al legitimo pastor de esta iglesia."<sup>11</sup>

We have one more scrap to record as follows: "*San Antonio*. On receipt of this you will take charge of the Mission San Antonio. June 19, 1845." It was addressed to Mariano Soberanes, but no signature was attached.

Eugene Duflot de Mofras, the celebrated French traveller, who visited Mission San Antonio in 1841, wrote about it as follows: "The Mission of San Antonio de Padua is situated in an extensive plain, thirteen leagues northwest of San Miguel and eleven leagues south of Mission de la Soledad. Gigantic oak trees in great numbers close in the Mission on all sides. The architecture of this Mission is much like that of San Luis Rey. The ample and beautiful buildings are perfectly preserved. Up to 1834, this establishment had altogether 1400 Indians. It had 12,000 head of horned cattle, 2000 horses, 14,000 sheep. It also harvested a crop of 3000 *fanégas*."<sup>12</sup> Now

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<sup>10</sup> *Libro de Patentes*, San Antonio.

<sup>11</sup> *Calif. Arch., Dep. Rec.* XIV, 143.

<sup>12</sup> The correct numbers will be found in the tables of a later chapter.



SAN ANTONIO MISSION. ETCHING BY H. C. FORD IN 1888

it has to show only 150 neophytes, very nearly 800 cattle, 2000 sheep, and 500 horses.

"In the front of the Mission structure flow a brook and springs, and cause orchards, vineyard, and gardens to be fruitful.

"San Antonio is situated about the border of the two temperatures of California north and south latitude. The orange and palm trees that beautify the garden of the Mission are the last of their kind that are met on the way north. This establishment not long ago owned several farms (ranchos) of which the government administrators have taken possession. One of these farms was the great Rancho de San Benito, about six leagues westward, which counted no less than 4000 head of livestock. The horses of this Mission are of a race famous for tough hoofs and for swiftness.

"The solitary Religious who still remains at San Antonio, the Reverend Father Gutiérrez, accorded us a very kind reception. We parted not without indignation that an old domestic, (J. Pico, apparently) who was now administrator of the Mission should take advantage of the state of paralysis of this ecclesiastic, to put him on rations and refuse him the necessities of life."<sup>13</sup>

Mofras' remarks will render more intelligible the letter which follows: "San Antonio Mission, June 1. 1842.—M. R. Fr. José Maria González Rúbio, Santa Barbara. My Esteemed Father.—Your letter caused me much grief. Since 1838 I have been writing to the College<sup>14</sup> and called attention to my incapacity and sickness. The prospects from both the Discretory<sup>15</sup> and the Commissary General have always been favorable, but my clamors do not achieve my relief. Even you yourself promised it before the coming of the Bishop. You prefer that I should come to San Buenaventura, or to some other place not in the north. I see that there is no remedy but

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<sup>13</sup> Mofras, *Exploration*, vol. I, 387-388. "Profitait de l'état de paralysie de cet ecclésiastique pour le mettre à la ration et lui refuser le nécessaire."

<sup>14</sup> Missionary College of Guadalupe near Zacatecas, their motherhouse.

<sup>15</sup> The Superior and the Councillors of said College.

to suffer or to flee. Of the first I am tired, and the second is not honorable, although judging from the letters received from the College it is permitted to me,<sup>16</sup> and I believe they will not disapprove.

"Add to this my solitude and exile to this desert of San Antonio, the little aid that can be given me, my inability to move, my wretchedness and hunger. There are no more cattle nor sheep nor wool to make habit cloth, nor any one to weave it; nor is there tallow, nor manteca, nor are there any neophytes to serve, nor anything to give them, or to pay the expenses of the church. The worst of it is that all relief is far away, and the pagans are becoming insolent, the Christians rebellious and fleeing. There is stealing and killing, as there was on the 30th of last May, when they killed three and wounded five or six. There are a few other things which may be inferred, and the air of abandonment with which the gentlemen<sup>17</sup> view the Missions where already they have nothing to : : : :<sup>18</sup>

"With so many reasons to be disgusted, without enumerating others, do you, friend, want me to hold out? I assure you that if I were a spirit, *utinam*,<sup>19</sup> everything would be changed from better to very good, but we carry with us the weak flesh, and so have pity on me.

"In an earlier letter I asked you about the *sínodos*<sup>20</sup> but you made no reply. I sent you my permit, but say not what result it had. I am awaiting orders from His Lordship<sup>21</sup> concerning the tithes, i.e., whence and whither; for you know that it is necessary to determine the boundaries, lest one Father demand them from two subjects, or lest perhaps another remain without paying by pretending that he belongs to this

<sup>16</sup> Every missionary had to serve ten years. Fr. Gutiérrez' term was expiring, wherefore he was free to leave with the permit of the Superior.

<sup>17</sup> The administrators and the officials generally, it appears, who beheld the ruin had effected, since Ramírez.

<sup>18</sup> These diacritical remarks are those of Fr. Gutiérrez, graphical enough.

<sup>19</sup> Would to God!

<sup>20</sup> Allowance of \$400 annually for each missionary from the *Pious Fund* in goods, minus the freight charges. None was received since 1811.

<sup>21</sup> Bishop Diego who had prescribed the tithes.

or that Mission. I should think that the temporal authorities ought to facilitate the payment by means of laws. If we lived in a Catholic<sup>22</sup> country, the faithful themselves, without the necessity of moving and urging them to rid them of their whims, would offer the dues as the aforesaid authority has collected them.<sup>23</sup> Here ignorance knows not whether the tithes must be contributed; avarice counsels the subjects not to contribute; and : : : and : : : that I know or I know not what.<sup>24</sup>

"One thing is certain, I will do what His Lordship tells me to do. However, Brother, write to me. I suppose that you are already attending to it? In any case, you are a prelate;<sup>25</sup> and if what Rancio asserts is true, that the office of a prelate is to write letters and to quiet bad humor, you are now in such circumstances.

"My state of health is not very good; my sicknesses do not leave me and they are ever threatening me. So pray to God for me, who so much needs it. . . . Fr. José Maria Gutiérrez.

"P.S.—Benites, the bearer of this has offered to me that I should take from the articles he carries to the value of \$100. I have accepted them. Do me the favor of refunding him, if convenient with money, though I have not promised him that, otherwise give to him a draft on the *sínodos* for 1842, of which I have not asked as much as half a real. In the end you know what you can do when everything comes in the right way. In any case, relieve me of this, as I will return all through Don David<sup>26</sup> and if the impossible should happen, it will be between you and me and if I die I shall not be a fraud."<sup>27</sup>

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<sup>22</sup> A good dig, perhaps unwittingly; the chief paisanos acted like heathens.

<sup>23</sup> Tithes had been collected by the Spanish government for the king.

<sup>24</sup> Fr. Gutiérrez struggles not to say anything uncharitable.

<sup>25</sup> Fr. González Rúbio was the Fr. Presidente of the Zacatecan Fathers.

<sup>26</sup> Storekeeper at Monterey.

<sup>27</sup> *Santa Barbara Archives.*



## CHAPTER VII.

Missions Returned to the Franciscans.—Micheltorena Driven Out.—Graphic Inventory.—Pio Pico Hastens to Exterminate the Missions.—Stealing of Tiles.—Church Property Defined.—Survey of Mission Lands.—United States by Patent Through President Abraham Lincoln Restores Property to the Catholic Church.—The Patent.

THE period subsequent to Father Gutierrez's letter is almost an historical blank as regards Mission San Antonio. General Manuel Micheltorena, the last governor appointed and sent up by the Supreme Government of Mexico, arrived at San Diego on August 25, 1842, to relieve Juan B. Alvarado under whose six years' reign the California Missions were officially and otherwise plundered until little real property remained, and the poor neophytes through death and desertions had all but disappeared.

On March 29, 1843, at Los Angeles, Micheltorena issued his memorable proclamation returning the Missions to the Franciscans and their neophytes in accord with the intent of the Mexican Government. The result may be read in our fourth volume on *The Missions and Missionaries*. The good intentions of the new governor and his act of justice made little changes at San Antonio, but they infuriated the paisano chiefs and their henchmen to such a degree that they revolted, caused Micheltorena to surrender his office and retire with his wife to Mexico at the end of March, 1845. Pio Pico, the arch-enemy of the missionary system which prevented him and his equally unscrupulous associates from appropriating the lands cultivated by the neophytes, as senior member of the legislature became acting governor of California.

José Pico seems to have acted as mayordomo under the missionary in charge; but from an inventory of August 2, 1845, we learn that he surrendered the management to Manuel Soberanes. The document was signed also by Juan Manso as commissioner probably. This inventory, according to Bancroft,



contained the following items: *Valuation*: main building, \$4,125; nearly finished saw-mill run by water power, \$300; house of mayordomo, \$350; waterworks, \$100; livestock, 2 yoke of oxen, 3 mares and one stallion; vineyard of 4000 vines and 20 fruit trees, \$1700; garden with 175 vines and 45 trees. Total valuation, not counting church and contents, library of 200 volumes, 5 bells, etc.,: \$8,269. Let the reader compare this with valuation of 1834.

Pio Pico's assembly decree of May 28, 1845, directed that the Missions should be rented; but on October 25th, Pio Pico being in a hurry for means to fight José Castro, the same legislative assembly, despite the prohibition of the Mexican Government, ordered the Missions sold to the highest bidder. Mission San Antonio escaped the disgrace because it had already been bled to death, and no one was willing to make any bid for its possession.

Pico had sold San Miguel Mission, his last one, on July 4th, 1846; but only three days later the United States Flag was planted at Monterey, July 7th, and automatically stopped all such proceedings. The officers at once took the Missions and their property under their protection until the United States Court should decide their fate. Meanwhile the priests were courteously recognized as the natural keepers of the temporalities as well as the natural guardians of the neophytes.

How jealously the United States officials prevented or punished any encroachments on the property may be inferred from the following official letter issued by the Secretary of State under the military governor of California, Colonel R. B. Mason: "*State Department of the Territory of California. Monterey, April 2, 1849. Sir: It is represented that you have taken tiles from the roofs of good and substantial houses in the Mission of San Antonio, and removed them to the Rancho of Los Ojitos for the purpose of covering a new building. The permission of the Government was merely to take some tile from the old and uninhabited Mission buildings for the purpose of re-roofing the house said by you to have been burnt by order of Lieutenant-Colonel Fremont, and you are hereby prohibited from taking*

any other tile than those mentioned, or to use them for any other purpose than the one designated by the governor's order.—Very respectfully, your obedient servant, W. H. Halleck, *Brevet—Captain, and Secretary of State*. To Don Mariano Soberanes, Rancho of the Ojito, California.”<sup>1</sup>

The property according to Spanish law properly belonging to Religion or the Catholic Church at the Indian Missions of California, consisted of the church edifice, the adjoining dwelling for the clergy and attendants, the cemetery, gardens, orchards, and vineyards. See for details on the subject our volume four of *The Missions*. In the name of the Catholic Church, therefore, the Right Reverend José Sadoc Alemany, O.P., of Monterey Diocese, which embraced the whole territory of California, later Archbishop of San Francisco, laid claim to the property of the Church at the several Missions, and brought the case to the United States Land Commission at San Francisco, for the purpose of securing a legal title to the lands and buildings designated. In consequence, the Commission, after much investigation, acknowledged the right of the Catholic Church to said property at all the Missions in California, and therefore recommended the granting of the required Patent, which for Mission San Antonio reads as follows:

#### THE UNITED STATES OF AMERICA

*To All To Whom These Presents Shall Come, Greetings!*

“Whereas it appears from a duly authenticated transcript, filed in the General Land Office of the United States, that pursuant to the provisions of the Act of Congress approved the third day of March, 1851, entitled, “An Act to ascertain and settle the private land claims in the State of California.” Joseph Sadoc Alemany, Roman Catholic Bishop of the Diocese of Monterey, in the State of California, as claimant, filed this petition on the 19th day of February, 1853, with the Commissioners to ascertain and settle private Land Claims in the State of California, sitting as a Board in the City of San Francisco, in which petition he claimed the confirmation to him and

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<sup>1</sup> Executive Document, No. 17. (Halleck's Report), p. 702.



INTERIOR OF SAN ANTONIO MISSION CHURCH IN EARLY DAYS

his successors of the title to certain property in California, "to be held by him and them in trust for the religious purposes and uses to which the same have been respectively appropriated," said property consisting of "church edifices, houses for the use of the clergy and those employed in the services of the Church, church yards, burial grounds, gardens, orchards and vineyards, with the necessary buildings thereon and appurtenances," the same having been recognized as the property of said Church by the laws of Mexico, in force at the time of the cession of California to the United States; and whereas the Board of Land Commissioners aforesaid, on the 18th day of December 1855, rendered a decree of confirmation in favor of the Petitioner for certain lands described therein, to be held "in the same capacity and for the uses set forth in this petition," the land at the Mission of San Antonio, being described in said decree as follows: "The Church, with the buildings which adjoin the same, and those which are situated in immediate proximity thereto, constituting parts of the quadrangle in which said buildings are arranged, which, together are known as the Church and Mission Buildings of the Mission of San Antonio, situated in the County of San Luis Obispo, together with the land on which the same are erected, and the curtilage and appurtenances thereto belonging; also the Cemetery belonging to said Mission, enclosed in adobe walls, and situated a short distance from said quadrangle, in a southwesterly direction; also the Vineyard, known as the Mission Vineyard, situated in a southwesterly direction from said church, including the premises enclosed with adobe walls surrounding the same, being the same delineated on the Map numbered 12, in the Atlas above mentioned and designed thereon as the "Vineyard,; also the premises known as the Garden of said Mission, situated at the Northeast of the church and buildings aforesaid, and contiguous thereto, with the adobe walls surrounding the same for its boundaries, being the premises delineated on the said last mentioned Map, and designated thereon by the word "Orchard;" also the Flour Mill of said Mission, erected and occupied by the Priest of said Mission,



situated about five chains northerly from said Vineyard, with the privileges and appurtenances belonging thereto, reference for a more particular description whereof is to be had to the delineation of the same on said Map;

"And whereas it further appears from a certified transcript filed in the General Land Office, that an appeal from said decree or decision of the Commissioners having been taken on behalf of the United States in the District Court for the Northern District of California, and the Attorney General of the United States having given notice that the appeal would not be prosecuted in this case, the said District Court, on the 16th day of March, 1857, at the stated term, 'ordered, and adjudged and decreed that the claimant have leave to proceed under the Decree of the United States Land Commission heretofore rendered in his favor as under final decree; And whereas under the 13th section of the said Act of the 3rd of March, 1851, there have been presented to the Commissioner of the General Land Office certificate and plats of the survey of the tracts of land confirmed as aforesaid, authenticated on the 19th day of October, 1858, by the signature of the Surveyor General of the Public Lands in California, which certificate and plats are in the words and figures following, to-wit:

United States Surveyor General's Office,  
San Francisco, California.

"Under and by virtue of the provisions of the 13th Section "of the Act of Congress of the 3rd of March, 1851, entitled 'An "Act to ascertain and settle the Private Land Claims in the "State of California," and of the 12th Section of the Act of "Congress approved on the 31st of August, 1852, entitled "An "Act making appropriations for the Civil and Diplomatic ex- "penses of the Government for the year ending the 30th of "June, 1851, and for other purposes," and in consequence of the "decrees of the United States District Court for the Northern "District of California, of which a copy is herewith annexed, "having been filed in this Office, whereby it appears that the "Attorney General of the United States having given notice "that no appeal will be further prosecuted in the Case of the

“United States Appellants vs. Joseph Sadoc Alemany, num-  
 “bered 425 on the Court docket at the said term thereof held  
 “on the 16th day of March, 1857, on motion of the District  
 “Attorney it was ordered adjudged and decreed that the  
 “Claimant shall have leave to proceed under the Decree of the  
 “United States Land Commission heretofore rendered in his



GROUND PLAN OF MISSION SAN ANTONIO

Drawn for the Author at the U. S. Land Office, San Francisco,  
California, in 1904.

"favor as under final decree.—And whereas, by the Decree  
"of the Land Commission thus rendered to, and of  
"which extracts are also hereunto annexed, the claim of the  
said Joseph Sadoc Alemany, Bishop of Monterey, etc., No. 609  
"on the docket of the Land Commissioners to the tracts there-  
"in mentioned at the Mission of San Antonio, situated in the  
"County of Monterey, California, was recognized and con-  
"firmed, I have caused the said tract to be surveyed in con-  
"formity to the said decree, and do hereby certify the annexed



"Map to be a true and accurate plat of the said tract of land  
"as appears by the field notes of the survey thereof made by  
"Brice M. Henry, Deputy Surveyor, on the ninth of August,  
"1858, under the direction of this Office, which having been  
"examined and approved, are now on file therein. And I do  
"further certify that under and by virtue of the said confirma-  
"tion and survey, the said Joseph S. Alemany, Bishop, etc.,  
"is entitled to a patent from the United States upon the  
"presentation hereof to the General Land Office, for the said  
"tract of land, the same being bounded and described as fol-  
"lows, to-wit:

"Beginning at a post in a stone mound at the South West  
corner of the Church Building, marked "S.A.M. No. 1."

"Thence, according to the true meridian, the variation of  
the Magnetic Needle being fourteen degrees thirty minutes  
East, South twenty five degrees East, four chains and fourteen  
links to a post marked "S.A.M. No. 2," at the end of a corridor  
which runs North fifty eight degrees East, Station, from which  
the North West corner of a farm house bears South, fifteen  
degrees East.

"Thence, South, twenty three degrees thirty minutes West  
three chains and seventy links to a post marked "S.A.M. No.  
3," being at the corner of a Cemetery which is surrounded by  
an adobe wall, Station, from which the North West corner of  
the farm house bears North, forty two degrees thirty minutes  
East.

"Thence along the line of the Cemetery wall, South, twenty  
nine degrees East, two chains and fifty links to a post marked  
"S.A.M. No. 4," at a corner of the Cemetery, Station, from  
which the South West corner of a mill bears South six degrees  
thirty minutes West.

"Thence South, ten degrees West, nine chains and thirty  
seven links to a post marked "S.A.M. No. 5," at a corner of a  
vineyard, which is surrounded by an adobe wall, Station, from  
which the South West corner of the mill bears North eleven  
degrees East, and North East corner bears North twenty four  
degrees thirty minutes East.

"Thence along the vineyard wall, South eighteen degrees thirty minutes West, seven chains and seventy two links to a post, marked "S.A.M. No. 6," at a corner of the vineyard wall, Station.

"Thence, South, fifty seven degrees East, five chains and six links to a post marked "S.A.M. No. 7," at a corner of the vineyard wall, Station.

"Thence, North, thirty two degrees forty five minutes East, eleven chains and twelve links to a post marked "S.A.M. No. 8," at a corner of the vineyard wall, Station.

"Thence leaving the vineyard wall, and along the wall that leads towards a Corral, South forty six degrees, East, two chains and seventy links to a corral wall which bears North thirty seven degrees thirty minutes East, six chains and seventy links to another wall between the first and second corral, said wall bears North forty four degrees thirty minutes East, ten chains to a post marked "S.A.M. No. 9," in a mound of stone at the outside corner of the Corral, Station.

"Thence along the wall of the corral, North, forty nine degrees fifteen minutes East, one chain and thirty five links to a post marked "S.A.M. No. 10," at corner of the corral, Station.

"Thence, North, thirty four degrees West, three chains and forty five links to a post mardke "S.A.M. No. 11," at corner where the walls of the two corrals join, Station.

"Thence along the wall of the first corral, North forty four degrees thirty minutes East, two chains to a post marked "S. A.M. No. 12," at a corner of the corral, Station

"Thence, North, forty six degrees West, four chains and thirty links to a post marked "S.A.M. No. 13," on the North West side of the wall of a field, at a point where the said wall joins the wall of the corral, Station. The wall of the field runs North thirty seven degrees thirty minutes East, and the corral wall runs South thirty seven degrees thirty minutes West.

"Thence, through the field, North forty seven degrees thirty minutes West, nine chains and thirty links to a willow tree, two feet in diameter, marked "S.A.M. No. 14," said tree

being on the edge of an old mill race, Station, from which the Church door bears North one degree East

"Thence, North, thirty seven degrees thirty minutes East, four chains and seventy seven links to a brush fence, course North West and South East, and leaves the field and enters a lane, five chains to a road in the lane, course North West and South East, five chains and thirty nine links to a brush fence, course North West and South East and enters a field, fourteen chains and forty two links to the other side of said fence, Course North West and South East, fifteen chains and sixty links, to the ruins of some old adobe houses which bear North West and South East, at sixteen chains and ten links leaves the ruins:—seventeen chains to a post marked "S.A.M. No. 15," in a mound of stones at the foot of hills bearing North nineteen degrees West, Station.

"Thence, along the foot of the hills to the right of line, North nineteen degrees West, two chains and fifty links to a Mill Pond, course North nineteen degrees West, and South eight chains and seventy links to a post marked "S.A.M. No. 16," in a mound of stone at the end of the Mill Pond, at one chain and fifty links leaves the mill race,—three chains and sixty eight links to the North East corner of the orchard and garden, the wall of which runs South, forty six degrees forty five minutes West, and South thirty degrees thirty minutes East, fourteen chains and twelve links to a post marked "S.A. M. No. 17," in a mound of stone at a corner of the Church building, Station, on the East bank of the San Antonio Creek, the general course of which is South thirty nine degrees thirty minutes West.

"Thence, South, thirty nine degrees thirty minutes West, two chains and thirty links to the place of beginning.

"To connect this work with the public surveys, I ran as follows: South forty four degrees forty five minutes East, two hundred and eighteen chains to the Quarter Section post in the Township line between Section Three and Thirty four and between Township Twenty two and Twenty three South of Range Seven East, of the Mount Diablo Meridian.

"Containing Thirty three acres and nineteen hundredths of an acre, and being designated upon the plats of the public surveys as Lot numbered Thirty Seven in Township Twenty two South of Range Seven East of the Mount Diablo Meridian.

"In witness whereof I have signed my name and  
(Seal) "caused the Seal of said Office to be affixed at the City of San Francisco this 19th day of October,  
"A. D. 1858

"J. W. Mandeville,  
"U. S. Sur. Genl."

And whereas it appears by a return dated 12th July, 1860, from the Surveyor General of California that there is an error in the foregoing survey, to-wit: in the line run to connect said survey with the public surveys and that said line should be described as follows:—"South forty two degrees fifteen minutes East, three hundred and twenty one chains and fifty six links to the quarter section post on Township line between sections Three and Thirty four, and between Township Twenty two and Twenty three South of Range Seven East,"—as shown by the amended plat of survey hereto attached.

NOW KNOW YE,

That the United States of America, in consideration of the premises and pursuant to the provisions of the Act of Congress aforesaid of the 3rd of March, 1851, HAVE GIVEN AND GRANTED, and by these presents DO GIVE AND GRANT, unto the said Joseph S. Alemany, Bishop of Monterey, and to his successors, "in trust for the religious purposes and uses to which the same have been respectively appropriated," the tracts of land embraced and described in the foregoing survey, but with the stipulation that in virtue of the 15th section of the said Act, the confirmation of this said claim and this patent "shall not affect the interests of third persons."

To Have and To Hold the said tracts of land with the appurtenances, and with the stipulation aforesaid, unto the said Joseph S. Alemany, Bishop of Monterey, and to his successors, in trust for the uses and purposes aforesaid.

In testimony whereof I, Abraham Lincoln, President of

the United States, have caused these letters to be made Patent, and the Seal of the General Land Office to be hereunto affixed.

Given under my hand at the City of Washington this thirty-first day of May, in the year of our Lord, one thousand eight hundred and sixty-two, and of the Independence of the United States the eighty-sixth.

By the President.

(Seal)



By W. C. Stoddard, Secretary.

J. N. Granger, Recorder of the General Land Office.

Recorded Vol. 4, pages 140 to 147 inclusive.

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Recorded at the Request of J. W. Whitney, June 29th, 1874, at 9 o'clock A.M. in Liber A of Patents on page 415 and following .Records of Monterey County California.

Herbert Mills,

County Recorder,

Monterey County.

## CHAPTER VIII.

What State and Indians Owe to the Missions.—Title-page of Baptismal Register.—First Entries- First White Child.—Fr. Vincente de Sarria.—Autos-de-Visita.—First Secular Priest.—First Marriage.—First Burial.—Confirmation Entries.—Tables on the Spiritual and Material Results of Mission San Antonio.

THE property of the Church was restored, but the property of the Indian neophytes was so irretrievably squandered or entangled that the United States Government found it impossible to rectify the injustice without injustice to others who in good faith had acquired title to lands considered abandoned because the Indian heirs through ignorance or indifference had failed to proffer claims thereon.

From the action of the United States it is clear, however, that, if the Stars and Stripes had been planted at Monterey but fifteen years earlier, the Indian Missions would not have fallen into decay so entirely, and the neophytes would have had their birthright recognized and guarded under the protection of the United States as wards of the Government. They would have retained their homes and they would in consequence not have died away so rapidly. A goodly number, by avoiding the whiskey and intercourse of the white adventurers might have survived, even increased, and become self-supporting like those of Mission San Luis Rey.

As it was, Mission San Antonio had proved beneficial for the Indians and for the State of California in various ways. We refer the reader to what we have demonstrated in the case of Mission San Gabriel, namely, that the missionaries here too, were eminently successful in both the spiritual and the material orders. The tables that follow later in this chapter will convince the thoughtful student of that fact; and it was due to their utter unselfishness. In trying to transform the savages into civilized beings, they themselves practically turned Indians in order to be all to all without any material compensation other than the necessary food and clothing.



Despite the primitive implements, the patient friars, priests and theologians by profession, and more versed in books than in handling agricultural implements, induced the natives, unacquainted with labor, to become industrious, and thus rendered vast tracts of waste land so fertile that unscrupulous settlers coveted and seized them. The Missions were established on the soil of the Indians, their own by every known right. It was cultivated by them alone under the supervision of the missionaries for their own subsistence and for the maintenance of Divine Worship. This indisputable twofold object makes the crime of the heartless landgrabbers all the more enormous. On this land, redeemed by the unwonted energy of the neophytes, the Indian Converts, for the twofold purpose be it remembered, produced many thousands of bushels of grain and vegetables, besides various fruits and grapes.

Furthermore mechanical arts thrived at the Missions, because everything, from hats to shoes, was made in the various shops opened by the missionaries. The neophytes under the guidance of the friars caused the territorial authorities no trouble. From what the Indians did after the missionaries had been rendered homeless and the neophytes dispersed, it may be easily inferred what the natives would have done if the missionaries had not gathered them under the shadow of the Cross.

Now we shall see what may be learned from the best source of mission history. Every one of the twenty-one missionary establishments had to carry the following volumes: Baptismal Register, Marriage Register, Burial Register, Register for Confirmations, the Padron, or Census, and the Libro de Patentes. In the last-named book were transcribed the circulars of the Superiors, the King, the viceroy and the Bishop. It was also used to transcribe a copy of the annual report of the local Mission, as was the case at Santa Barbara, which therefore affords more complete records than we could obtain regarding other Missions.

Fortunately, the first volume of Baptisms and the Register of Confirmations are still extant. We transcribed the in-

formation wanted from this Baptismal Register, which we found in the priests' house at Monterey in 1904. The Confirmation Register we later found in the vestry of the Catholic church at Gonzalez. We presume it is still there; but the Baptismal Register by mistake on the part of the men who moved the effects of the Reverend M. H. Benso to the depot, found its way to Mission San Juan Capistrano.

The title page, drawn up by Father Junipero Serra himself reads thus:

*Va. Jhs. Ma. Jph.*<sup>1</sup>

*Book First*

In which are entered

*The Baptisms*

of the pagans who become Christians in this new Mission of

*San Antonio De Padua*

Situated in this Northern California, in the centre of the Sierra de Santa Lucia, and Cañada

*De Los Robles*

belonging to the Apostolic College of the Propagation of the Faith de San Fernando De Mexico of the Order of our Father St. Francis,

*Founded*

at the expense of the Catholic King of Spain, Don Carlos III (God keep him), and of the Pious Fund of California, furnished by the order of the Excellent Marquis de Croiz, Viceroy and Captain General of this New Spain at the direction of the Most Illustrious Visitador General of California, Don Joseph de Galvez of the Council and Bureau of His Majesty in the Royal and Supreme Court of the Indies, and Commissary General of the Army, through the Religious of said Apostolic College, its Guardian being the Rev. Fr. Raphael Verger, Master of Arts, Ex-Lector of Sacred Theology, Commissary of New Spain, etc.,

*Commenced*

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<sup>1</sup> Live Jesus, Mary, Joseph.

## Mission San Antonio

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## SPIRITUAL RESULTS: 1771-1846

	Baptisms	Marriages	Deaths	Male	Female	Exist.	Conf.	Com.	Viat.	Confr.
1771.	7									
1772.	19									
1773.	163	14	8							
1774.	192	7	16			178				
1775.	393									
1776.	428									
1777.	485									
1778.	528					346				to 332
1779.	604					415				
1780.	705					502				
1781.	781					540				to 498
1782.	864									to 524
1783.	998									to 726
1784.	1127					582				
1785.	1281	257	417			774				
1786.	1417	279	483			850				
1787.	1517	296	513			886				
1788.	1608	324	556			979				
1789.	1683	335				1028				
1790.	1771	342	650			1064				
1791.	1844	365	761			1092				to 1232
1792.	1925	378	819			1083				to 1290
1793.	2021	393	861			1074				
1794.	2092	417	904			1142				to 1425
1795.	2143	426	949			1159				to 1495
1796.	2201	440	999			1150				to 1517
1797.	2278	482	1109	631	545	1168				
1798.	2352	508	1132	595	528	1176				
1799.	2447	545	1231	591	506	1123				
1800.	2541	559	1306	605	509	1097				
1801.	2609	596	1392	598	499	1114				
1802.	2730	641	1527	568	484	1097				
1803.	2920	695	1609			1952				
1804.	3041	727	1704	660	543	1158				
1805.	3246					1203				
1806.	3314	817	1950	691	526	1296				
1807.	3370	836	2064			1217				
1808.	3444	857	2141	644	464	1140				
1809.	3488	872	2210			1108	900	120	4	
1810.	3555	877	2272	658	464	1114	885	122	2	
1811.	3616	898	2351	644	459	1122	888	115	12	
1812.	3676	916	2420	640	453	1103	840	112	18	
1813.	3731	935	2493	632	442	1093	900	177	7	
1814.	3779	945	2570	615	429	1074	810	188	20	
1815.	3827	960	2654	608	400	1044	834	172	28	
1816.	3885	973	2735	592	393	1008	853	163	24	
1817.	3926	982	2799	586	376	985	800	184	26	
1818.	3960	995	2873	562	360	962	731	136	14	
1819.	4007	1006	2940	548	354	922	715	134	15	
1820.	4044	1019	3001	538	340	902	742	144	15	
1821.	4082	1028	3040	535	340	878	740	145	10	
1822.	4119	1037	3117	513	321	875	710	145	11	
1823.	4162	1048	3179	502	315	834	712	133	15	
1824.	4197	1060	3224	495	311	817	703	127	14	
1825.	4239	1081	3272	493	308	806				
1826.	4272	1088	3355	466	285	801	666	120	7	
1827.	4311	1098	3406	460	284	751	638	129	26	
1828.	4333	1115	3460	444	266	744	625	112	18	
1829.	4358	1122	3491	434	270	710	534	114	16	
1830.	4381		3538	423	258					
1831.	4402	1139	3579	414	247	681	571	103	17	
1832.	4419	1142	3617	403	237	661	545	97	24	
1833.						640	562	92	16	
							621			

## SPIRITUAL RESULTS: 1771-1846 (Continued)

Year	Baptisms	Marriages	Deaths	Male	Female	Exist.	Conf.	Com.	Viat.	Confr.
1834		1279								
1835							526			to 1654
1836										
1837										to 1685
1838										
1839			3940							
1840										to 1720
1841						150				
1842										
1843										
1844										to 1772
1845	4655									
1846		1282								

on the 14th day of the month of July, Sunday and the feast of the Seraphic Doctor San Buenaventura in

*The Year 1771*

For the administration of which, I, the undersigned Presidente of These Missions for said College, assigned as the

*First Missionaries*

The Rev. FF., Fr. Miguel Pieras and Fr. Buenaventura Sitjar, members of the holy Province of Mallorca, and Preachers Apostolic of said San Fernando College of Mexico.

*This Book Consists Of*

283 folios for use, the pages being numbered except the first and last which remain blank. In testimony of all that has been said I have signed it,—Fr. Junípero Serra, Presidente.”

The next page, the one back of the title page, begins thus:

“*Va. Jhs. Ma. Jhp.*”<sup>2</sup>

*In Nomine Christi. Amen.*”<sup>3</sup>

Immediately below comes entry

No. 1, made on August 14, 1771, by Father Miguel Pieras. He enters the Baptism of a boy, four years old, whom Father Pieras had baptized when the child was in *articulo mortis*

<sup>2</sup> Fr. Serra's Hand.

<sup>3</sup> In hand of Fr. Pieras.

in the camp of the parents. The ceremonies omitted were supplied by him at the Mission on October 16, when the parents brought the child to the church or chapel.

Father Sitjar's first entry was made on November 3, 1771. It was No. 7, and the last of that year of founding, 1771. Both, Father Sitjar and Father Pieras write a neat and even hand like print.

Father Serra again visited San Antonio Mission in the following year, 1772, when he on August 27th baptized No. 15 with this important note: "*en la Iglesia* de esta Mision de San Antonio," that is to say, in the church building. The former entries denoted children mostly in danger of death, "*libremente ofrecidos por los padres*," freely offered by the parents." It would seem therefore that Father Serra for the first time administered Baptism in the church and with all the ceremonies. At all events, he was the first to note "*en la Iglesia*." Yet at the end of 1772 only 19 had received Baptism. The Indians came slowly during the first year and a half; but in 1773 the candidates came in crowds; for at the end of the year the Register shows 163 entries. At the end of the year when Father Serra died, 1784, as many as 1127 entries had been made

The first white child brought to the sacred font was Maria de la Concepcion Duarte, whom Father José Murguía baptized on May 5, 1774. It was No. 174 in the Register. Vincente Briones, corporal of the guards, was the sponsor. The child died and was buried on August 28, 1774.

On September 27, 1778, Antonio Cota is noted as corporal or cabo.

With the year 1813 the California Missions received a Comisario-Prefecto in the person of Father Vincente de Sarria. It was he that thereafter every three years held the canonical visitations, and noted his Auto-de-Visita in every Register of the Missions. His first Auto-de-Visita he wrote on the first fly-leaf of the Registers. The date was noted, and then he would sign it. He always had a missionary with him, who counter-signed as secretary. Thus we find the note in the Register of Mission San Antonio on September 2, 1813. His secretary on

MATERIAL RESULTS—AGRICULTURE—1773-1832

Year	Wheat		Barley		Corn		Beans		Peas		Fangas		Total Bushels
	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	
1773.....	2											2	
1774.....	2	30			1	70							
1775.....													
1776.....													
1777.....													
1778.....		380		20		40							440
1779.....		535		50		28		8	7				628
1780.....		635		90		30		2	2				757
1781.....		530				200		30					760
1782.....													
1783.....													
1784.....		1100		200		900		100					2300
1785.....	44	1000			4	464	4				52	1464	2440
1786.....	60	900	4	180	16	566	3	50	1	15	84	1711	2852
1787.....	70	900	6	132	8	200	3	70	1	9	87	1311	2185
1788.....	70	1200	9	77	5	111	3	36	1	5	88	1429	2382
1789.....													
1790.....	110	690	6	27	7	108	3	25	2	4	128	854	1423
1791.....	90	952	5	72	3	151	2	21	10	8	110	1204	2007
1792.....	44	600	5	30	4	400	3	70	2	8	58	1108	1847
1793.....	90	1050	5	72	5	200	2	25	1	6	103	1353	2255
1794.....	90	500			3	400	2	95			95	1533	1833
1795.....	49	157		66	3	60	2	22			63	305	508
1796.....	41	313	17	285	4	10	1	3			611	1018	1018
1797.....	77	1730	4	45	4	506	3	29			88	2310	3850
1798.....	120	1247	10	200	6	1110	3	104			139	2661	4435
1799.....	150	1400	30	400	5	800	4	119			189	2719	4562
1800.....	196	600	32	298	6	200	3				235	1098	1830
1801.....	170	1106	29	300	5	142	2	10			207	1558	2597
1802.....	139	1200	29	40	3	111	3	22			173	1373	2280
1803.....	129	1100	20	200	3	270	3	2	9	8	164	1580	2633
1804.....	160	1800	10	200	3	270	4	35	1	8	178	2313	3865
1805.....													
1806.....	180	1290	6	35	3	150	2	22	1	4	192	1501	2502
1807.....	152	966	17	84	3	72	3	9	1	5	176	1136	1927
1808.....	143	165	3	29	1	143	2	18	1	5	157	810	1350
1809.....	146	650			4	60	3	7	3	9	156	726	1210
1810.....	120	1734	25	128	2	76	1	34	3	85	151	2057	3438



MATERIAL RESULTS—AGRICULTURE—1773-1832 (Continued)

that occasion was Father Ertévan Tapis. His second Auto-de-Visita, was written under the first on June 12, 1816, with Father Antonio Rodriguez as secretary. His third and last Auto was noted within the book on June 15, 1818, Father Juan Martin being secretary.

In the report or answer to the *Interrogatorio* described in a former chapter, Fathers Sancho and Pedro Cabot make the following interesting note under date of February 26, 1814: "For the last two years we have not baptized a single pagan, nor have we any hopes, because those nearest are to the east of us about thirty or thirty-five leagues distant, who call themselves Tularenos, a tribe with a distinct language and perhaps with distinct habits. They have come on various occasions and have said that they desired to be Christians, but their territory is very far distant, and there are other inconveniences which they name, and none in human prudence lacks foundation. They live in the hope that some day a Mission will be founded in their country. Be it so."

The successor of Father Sarria, Father Mariano Payeras, as Commissary left his Auto-de-Visita in the Register countersigned by Father Juan Cabot, as secretary, on June 24, 1821.

The first *Book of Baptisms* closes with No. 3563 by Father Juan B. Sancho on February 8, 1811. The Second Book of Baptisms begins with No. 3564 by Father Sancho on February 10, 1811. This volume as well as the Register of Marriages and of Burials we have not seen. Mr. Thomas Savage, Bancroft's agent, copied from them all at Mission San Antonio when he searched the book for the material desired. The Reverend Dorotéo Ambris was residing there at the time. His transcripts are at the Bancroft Collection, University of California, Berkeley, where we made our copy from them. Savage adopted the same method we observed throughout our searches in the Mission books.

Father Rafael Moreno, the Presidente of the Zacatecan Franciscans entered his Auto-de-Visita alone on October 15, 1837. The next visitation occurred on August 31, 1840, by the

Presidente of the Zacatecans, Father José Maria González Rúbio alone.

The first Bishop of California, the Right Reverend Francisco Garcia Diego, O.F.M., entered his Auto-de-Visita on May 19, 1844, and it was countersigned by his secretary, Father Gonzalez Rúbio.

The last Franciscan in charge was Father José Maria Gutiérrez, who made his last entries, Nos. 4647-4651, on October 27, 1844.

The first secular priest to follow temporarily was Reverend Miguel Gomez, the first priest ordained in California, which event took place at Santa Barbara on June 29, 1842. He was given charge of San Luis Obispo, and from there probably visited San Antonio, which had no priest. Father Gómez on April 28, 1845, baptized Nos. 4652-4654. He remained till May 4th, when he baptized No. 4655. The Reverend Dorotéo Ambris, ordained at Santa Barbara on January 1, 1846, a month later was given charge of Monterey with jurisdiction over San Antonio, which he was to visit as well as he could. He was to receive as his salary one half of the tithes collected in his district, which also included abandoned Soledad. After the arrival of Bishop Alemany, 1851, Father Ambris resided at San Antonio until May 5, 1882, when he entered his last Baptism.

Right Reverend Thaddeus Amat, C.M., entered his Auto-de-Visita on May 30, 1861, July 14, 1865 and October 14, 1872. Right Reverend Francis Mora, successor to Bishop Amat, has his Auto on May 7, 1875.

The title page of the *Marriage Register* of La Mision de San Antonio de Padua en la Sierra de Santa Lucía, Cañada de Los Robles, was drawn up by Father Francisco Palou.

The first marriage ceremonies took place on May first, 1773, for six Indian couples before Father Miguel Pieras. The first, half white, was on June 14, 1773, Alejo A. Duarte, soldier, and Maria Gertrudis, Indian girl.

The last marriage No. 1170 blessed by the Fernandino Franciscan, Father Pedro Cabot, occurred on November 22,

1834. The first by a Zacatecan Franciscan, Father Mercado, No. 1171, took place on December 18, 1834. The last marriage blessed by the last Franciscan, Fr. Gutiérrez, No. 1279, is dated November 13, 1844. The first couple No. 1280, blessed by the Reverend Dorotéo Ambris, was noted on June 14, 1846. His last was entered on February 13, 1872, the total number of marriages till June 18, 1846, being 1282.

The *Burial Register*, First Book, arranged by Father Palou, it seems began entries with the interment of the first white child, Maria de la Concepcion Duarte, on August 28, 1774. The register closed with the entry of No. 2899, May 10, 1819.

The Second *Burial Register* begins with No. 2900 on May 10, 1819. Thereafter till April 22, 1849, there occurred 1164 additional deaths, bringing the whole number to 4063 burials. Whereas the whole number of Baptisms amounted to 4671 by February 10, 1850, the Mission Indians not accounted for are about 600 neophytes who mayhap died elsewhere, or lived scattered all over the central territory of California.

The *Register of Confirmations* was arranged, and the title page written by Father Serra. In the introduction he gives his authority for confirming, including the Papal Bull, etc. He always entered the names of those confirmed fully with name of sponsors, and then signed the whole list, which was followed by the signatures of the local missionaries. The venerable Father Presidente confirmed for the first time on December 13, 1778, the candidates numbering 97. Next day he confirmed 32; on December 17, 19, 20, and 21, as many as 203 additional, bringing the whole number on this visit to 332 confirmed. At the next visit Father Serra on September 29, 30, and October 1, 1781, confirmed 166 persons. On March 7, 1782, he confirmed 14 persons; and again on May 16, 1782, 12 more. Once more Father Serra arrived to make his farewell visit, and on December 8, 10, 12, 14, 1783, he administered Confirmation to 102 persons, or in all at this Mission of San Antonio 726 Indians including a few whites or half whites. Returning to San Carlos he died there August 28, 1784.

## MATERIAL RESULTS—LIVESTOCK: 1773-1832

Year	Cattle	Sheep	Goats	Pigs	Mules	Horses	Total
1773	38			30	11	9	58
1774	59			40	15	17	111
1775							
1776							
1777							
1778	147	58	68		21	35	329
1779	174	90	100	60	19	33	476
1780	227	254	260	39	18	57	855
1781	270	100	88	32	28	47	565
1782							
1783	353	209	193	64	18	61	898
1784	500	300	290	40	18	90	1238
1785	600	550	180	17	19	109	1475
1786	907	860	219	20	25	44	2075
1787	1050	1050	220	30	14	137	2501
1788	1400	980	272	30	15	155	2852
1789							
1790	2000	1660	293	31	14	271	4069
1791	2400	1333	239	20	34	293	4319
1792	2500	1600	240	20	44	290	4694
1793	1300	1554	226	56	52	270	3838
1794	1400	1756	168	49	44	300	3717
1795	850	1400	52	50	56	330	2738
1796	940	1426	24	35	31	302	2758
1797	935	2102	16	20	36	301	3420
1798	1104	2200		44	30	520	3898
1799	1509	3011	14	60	58	368	4720
1800	1070	2325		52	44	482	4273
1801	1888	4501		32	28	473	6922
1802	2221	5530		50	37	535	8373
1803	2912	6151		30	44	554	9691
1804	3000	8200		60	54	672	11986
1805							
1806	3608	10500		79	43	655	14915
1807	4000	10800		12	46	556	15414
1808	4000	10500		15	46	563	15124
1809	3300	9000		18	38	248	12604
1810	3000	8000		66	42	560	11668
1811	4500	9000		70	44	572	14186
1812	4400	10140		90	55	579	15264
1813	4045	11000		92	57	621	15815
1814	4200	11500		96	70	650	16316
1815	4000	11400		48	56	667	16171
1816	3600	11500	12	100	42	655	15909
1817	3600	10366	20	150	49	740	14905
1818	3400	10000	33	140	49	740	14362
1819	4800	10000	35	100	48	750	15733
1820	5800	9800	15	95	43	753	16506
1821	5954	8562	20	100	46	815	15497
1822	5980	9022	24	80	45	882	16013
1823	6000	10500	25	82	36	880	17523
1824	6100	9000	28	77	34	1070	16309
1825	6226	9196	31	90	53	943	16539
1826	7548	11000	49	100	62	962	19721
1827	7362	11000	55	80	53	815	19363
1828	8000	11000	60	90	48	920	20118
1829	4000	9000	57	88	54	944	14143
1830	4000	10000	54	80	58	944	15136
1831	5000	10000	55	60	80	1060	16255
1832	6000	10500	65	70	82	779	17496
1841	800	2000				500	
1845	4					4	

## 102 Missions and Missionaries of California

The successor of Father Serra, Father Fermín Francisco de Lasuén, also enjoyed the privilege of administering Confirmations. He confirmed at Mission San Antonio on July 19, 20, 25, 26, as many as 436 candidates, nearly all Indians. He returned in November, and on the 16th confirmed 32 persons. On four subsequent days of the same month Father Lasuén confirmed 36 additional persons. On July 7-10, 1791, he administered Confirmation to 58 candidates. In September and October, 1793, the Father Presidente added 135 persons to the list of confirmed. In May and November, 1794, 70 others who had been made ready received Confirmation. Finally Father Lasuén once more appeared at San Antonio before his privilege to confirm expired, and confirmed 22 persons. This brought the number of those confirmed at Mission San Antonio from the time of Father Serra to 1517, out of 2100 baptized. The rest either died before they could receive the Sacrament or were missing.

Thereafter the Sacrament of Confirmation was not administered at San Antonio till the arrival of Father Francisco Garcia Diego, Comisario Prefecto of the Zacatecan Fathers, who as such had the authority which Father Serra and Father Lasuén enjoyed. Accordingly in June and July, 1835, he confirmed 137 persons. Father Rafael Moreno, Vice-Prefecto, in his capacity shared the privilege, and therefore administered to 31 persons in October, 1837, as did Father Gonzalez Rúbio in September, 1840, to 35 others. The first Bishop of California, Right Reverend Francisco Garcia Diego, accompanied by his secretary, Father Gonzalez Rúbio, on May 19, 1844, conferred the Sacrament of Confirmation on 52 candidates.



## CHAPTER IX.

Biographical Sketches.—Fr. Miguel Pieras.—Fr. Francisco Pujol.—Fr. Buenaventura Sitjar.—Fr. Juan Bautista Sancho.—Rev. Dorotéo Ambris.—Marcial Mora.—List of Resident and Visiting Franciscans.

FATHER *Miguel Pieras*, the senior missionary of San Antonio, belonged to the Franciscan Province of Mallorca, and probably was a native of the Isle of Mayorca. Nothing more is known of his antecedents, nor of the time when he left Spain for Mexico to join the missionary College of San Fernando in the City of Mexico. With nine other Friars he was appointed for the Missions in California, and with them set out from the College in October, 1770, to embark at San Blas on the Gulf of California. At the Franciscan hospice or convent of Tepíc, however, the missionary band had to wait for an opportunity to sail until January 20, 1771. On that day the *San Antonio*, having on board the friars destined for Monterey, set sail, and arrived at San Diego on March 12, 1771. The Fathers re-embarked on April 14th, and reached their destination in the face of contrary, stormy weather on May 21st.

As the feast of Corpus Christi happened to fall on May 30th, Father Presidente Serra had all the Missionaries remain for the great celebration with the procession of the Blessed Sacrament in the open air. Thereupon Father Serra assigned the Fathers to the various Missions. Fathers Pieras and Buenaventura Sitjar were appointed first missionaries of Mission San Antonio de Padua, which was to be established presently. Meanwhile both stayed at San Carlos and made preparations for their missionary post. Early in July, 1771, they joined the expedition headed by Father Serra, accompanied by soldiers and a mule-train, as related in the first chapter. In the Cañada de los Robles the Mission of San Antonio de Padua was then founded on July 14th. Both Fathers labored together here harmoniously, Father Pieras hardly ever leaving his charge save for ill health or to take the place of another

friar. For such reasons we find him officiating at Baptisms to aid the Fathers of San Carlos on September 29 and October 27, and at a double wedding, the first marriages at this Mission, on November 10, 1772; at Mission San Luis Obispo August 29, 1773; November 19, 1775; August 2, 1777; September 7, 1788; October 15, 1791; and October 28, and November 8, 1793. Worn out with the hardships endured, and in poor health, Father Pieras thought it better to retire to his College rather than be burdensome and of little use in the mission field. In 1793, therefore, he asked for the permit to return to Mexico, which he was entitled to do, since he had served his term of ten years twice over. The petition was referred to the College, which granted it on December 24, 1793. The license of the governor was dated May 28, 1794. Father Pieras's last entry in the Baptismal Register of San Antonio was made on April 27, 1794. It was No. 2050 in the book. Hence that many times Baptism had been administered during his nearly twenty-three years' administration aided by Father Sitjar. It is not known when Father Pieras embarked at Monterey. It would seem, however, that the ship sailed early in September, or perhaps late in August, and that he had an opportunity to stop at San Diego and visit the Mission there; for we find him in the Baptismal Register of Mission San Diego on September 17 and 19, 1794, as officiating at two Baptisms. He reached the College of San Fernando, Mexico, and passed away there on April 14, 1795, *con una muerte preciosa*, as Father Guardian Thomas Pangua writes on April 29, 1795, to Father Lasuén.

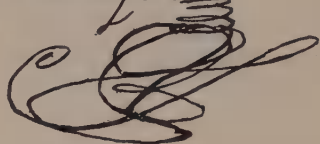
*Father Francisco Pujol*, who died at Mission San Antonio, though he belonged to San Carlos Mission, was the son of Juan Pujol y Joulie and his wife Josefa Pujol y Derans. He was baptized (and probably was born also) on March 7, 1762, in the church of the Villa de Alos, Diocese of Urgel. He received the habit of St. Francis on February 13, 1787. On August 19, 1793, he sailed for the College of San Fernando de Mexico. After he had endured a terrible imprisonment at the hands of the French then at war with Spain, he reached his destination still filled with the same zeal for the salvation of souls that had

prompted him to bid farewell to Spain. Once he undertook a mission tour among the inhabitants of Mexico, and after having served the College for two years Father Francisco Pujol was permitted to devote himself to the California Missions, and arrived at Monterey in 1795. He was stationed there, although his name does not appear in the Register of San Carlos till June 26, 1797, from which day till December 21, 1800, he entered Baptisms, etc. While active there with Father José Viñals, end of December, 1800, the missionaries of San Miguel, Fathers Baltasar Carnicer and Juan Martin and Father Marcelino Cipres of San Antonio visiting there suddenly fell gravely ill, Father Pujol volunteered to serve at San Miguel during their illness, which was attributed to poisoning at the hands of some malevolent Indians. His offer was accepted by Father Presidente Lasuén, who was distressed for having no Father to send there. Father Pujol hastened to San Antonio taking nothing along but his habit. He reached there on December 27th, and nursed Father Carnicer back to health till January 17, 1801. Thereupon he hurried to succor the two Fathers at San Miguel and nursed them back to comparative health; but he himself became a victim of his charity. He contracted the same malady, but with greater violence. His companion Father Pedro Martinez also fell sick, but recovered. Father Pujol suffered excruciating pains in the intestines. In order to relieve him, Father Cipres had him taken to Mission San Antonio, leaving alone Father Pedro Martinez at San Miguel, who was now in good health. Father Pujol arrived at San Antonio on February 27, 1801, just two months after he had hastened to San Miguel. Fathers Sitjar and Cipres saw, however, that the malady had become acute, and therefore they administered the Holy Viaticum.

Father Lorenzo Merelo, who on account of ill health had been permitted to retire from the rough climate of San Francisco to San Antonio, says: "I was for a time at Mission San Carlos, and this news which we received on February 27 made it necessary for me to return to this Mission of San Antonio, although I had not yet recovered from an attack which pre-

vented me from returning earlier." Father Merelo came back to San Antonio on March 5th. Father Pujol appeared not as ill as was feared; but the malady was aggravated, and on March 12 the force of the fever drove him unconscious nor did he recover consciousness, convulsions and horrible spasms shaking the body all over with pains, especially in the intestines which caused him to cry out aloud.

*Fr. Juan<sup>co</sup> Pujol*



In the night of March 14th Father Pujol was so prostrated that Extreme Unction was administered, and on the next day March 15th, Fourth Sunday in Lent, between eight and nine in the morning "he went to enjoy himself in heaven with God."

Greatly praising the merits, the piety and resignation of Father Pujol, Father Merelo says "that he assisted him to die while the Fathers Cipres and Sitjar recommended his soul to God," as did likewise pray for him to God the Señores Don José Roca, Sergeant of the artillery, Don Fernando Toba, Cadet of the Cavalry, Dr. Juan Morelos, surgeon of the Presidio of Monterey, besides various soldiers and Indians, who happened to be present at his death, the latter because they assisted him, and the other Senores because they officially arrived as judges to ascertain the cause of the fatal casualty. At three o'clock in the afternoon the surgeon opened the body of Father Pujol by order of the Sergeant who acted as judge, to investigate whether the death was caused by poison; but they could only verify that the inside was entirely rotten and gangrened, for the stench that came out left no room for more investigation. When this operation had been done the body was shrouded.

"The Body was given burial in the sanctuary of the church

on the Gospel side between the main altar and the wall. A magnificent and solemn funeral preceded as is done in the most important convents. Besides us two missionaries named, who assisted at his death, there took part in the ceremonies the two missionaries of Soledad and San Miguel, Father Mariano Payeras and Father Pedro Martinez. Likewise twelve soldiers attended who marched in the procession and discharged their guns at the burial, which took place at ten o'clock in the morning." This report was signed by Father Lorenzo Merelo at San Antonio, March 18, 1801. (Savage).

Father Pedro Cabot certifies on September 9, 1813, on folio 205, that the body of said Fr. Pujol was transferred to the new church of the Mission together with that of Father Buenaventura Sitjar, on June 14, 1813, both being placed in the same tomb, though each in a separate coffin, in the presbytery of the said church on the Gospel side but closer to the wall. (Savage).

*Father Buenaventura Sitjar* was the son of Antonio Sitjar and his wife Juana Ana Pastor. He was born on December 9, 1739, it seems, because this was the date of his Baptism in the church of the Villa de Porreras, Isle and Diocese of Mayorca. He was given the habit of Saint Francis in the convent of Jesus outside the city walls of Palma on April 20, 1758. A year later he pronounced his vows, on which occasion he dropped the name Antonio for that of Buenaventura. After his elevation to the priesthood, he passed over to the missionary College of San Fernando, Mexico, probably early in 1770, along with Father Miguel Pieras, it seems. Filled with zeal and enthusiasm for the missions among the pagans, he probably volunteered, and after a few months was sent to California with Father Pieras, where on their arrival at Monterey both were destined for the new Mission of San Antonio. He labored there continuously till the year 1797, when he was selected to found Mission San Miguel on July 25. He was then fifty-eight years of age. In August, 1798, Father Buenaventura, however, returned to Mission San Antonio, where he labored till his death, which occurred on September 3, 1808.

Father Sitjar was filled with the evangelical spirit, indeed, and loved to teach the Christian doctrine. Besides performing his duties energetically and punctually, he utilized what spare time came to him in compiling a Grammar and Vocabulary in the Mutsun Indian language spoken at San Antonio. It was published at New York in 1861 by Dr. Gilmary Shea. A copy is preserved in the Santa Barbara Mission Archives.

Father Sitjar left his Mission very seldom. Outside the year he passed at San Miguel, we find his name in the Register of San Carlos only once, and that was on occasion of Father Serra's burial, August 29-30, 1784; and at Mission San Luis Obispo August 19-21, 1782, and August 23, 1786.

On August 29, 1808, he celebrated holy Mass at his usual hour, and then accompanied some Indians to their work as was his custom, in spite of his advanced age. Neither the ice of the winter nor the heat of the summer would prevent him from performing his duty in this line. On this day, however, a little after ten o'clock he retired to the house writhing with continuous cries of pain which excited grief and compassion in all who saw him, since he found no relief in any posture. In this condition he passed the five days that the illness lasted. The Surgeon called from the presidio of Monterey pronounced the malady an inflammation of the bowels and the bladder. It was accompanied by continuous vomiting so that he could not receive holy Viaticum. On September 1st he made his confession in preparation for his passing to the other life, and on the 3rd at eleven in the morning he expired. Father Pedro Cabot assisted him to die well while Father Juan B. Sancho prayed for his soul, as did the corporal of the guard and various Indians present.

On September 4th the remains were interred in the presbytery of the old church on the Gospel side, between the main altar and the wall, a little closer to the foundation than the body of Father Francisco Pujol. Those assisting at the burial were the Fathers Juan B. Sancho and Pedro Cabot of this Mission, Father Antonio Jayme of Soledad, Father Juan Martin of San Miguel, and the soldiers of the guard. Father Pedro



Cabot in writing certified it on September 9, 1808. The same Father Cabot on September 9, 1813, certified that the body was transferred to the new church on June 14, of said year 1813, together with the remains of Father Pujol.

"No. 3499. *Reverend Father Juan Bautista Sancho*, missionary of this Mission," thus begins the entry of him in the Burial Register, which it is best to simply reproduce on account of its minuteness. "On February 8, 1830, the Reverend Father Juan Bautista Sancho, missionary of this Mission of San Antonio de Padua, surrendered his soul to his Creator. He was the son of Pedro Sancho and his wife Margarita Lliteras, and was baptized in the Villa de Arta (Axta?), Isle and Diocese of Mayorca, on December 1st, 1772. He received the habit of our Father Saint Francis in the royal convent of the City of Palma, on February 9, 1791, and on concluding the year of the novitiate, made the solemn profession in the said convent. On being ordained priest, and having the faculties of a confessor and preacher, he exercised said ministries for some years in the Province. He would, on account of the lack of a Vicario de Coro, direct the chant by his strong and agreeable voice, and gave complete instruction in plain chant as well as in figured music.


"In 1803 he passed over to America, his destination being the College of Missionaries Apostolic of San Fernando in the City of Mexico, which he had desired for years previously in order to occupy himself in the spiritual conquest of souls especially among the pagans. He reached the College filled with the same spirit and zeal that animated him in Spain. After a few months in Mexico, he set out for the Missions of Alta California, and when he reached Monterey, obedience named him missionary of this Mission.

"Man may be praised after death" writes Father Pedro Cabot, "hence what I say serves for the edification of those in the future. We set out from Spain together, being companions at sea and in the sierras, and together we have lived for twenty-six years, five months and thirteen days at this Mission. What may be said serves for the entry in the Register for the deceased

but I am not writing history. Father Sancho was animated by a good spirit, and he had a sound intention in his deliberations. He labored much as well in the spiritual as in the temporal line. In particular his constancy stands out. By means of this the good Religious and Model of missionaries knew how to combine both occupations. He would be seen at labor in the shops and in the field enduring the greatest heat and the extreme cold weather with the same patience. He would not forget the sick, and how to cure their afflictions; and he administered the holy Sacraments to the infirm most punctually. He saw that the neophytes never lacked the spiritual instructions, or remained idle. Vices he would reprehend and all would be encouraged to practise virtue.

"The rest he took on days when on account of bad weather he could not leave the house consisted in composing catecheti-

*Fra Juan Bae. Sancho.*



cal instructions. In this he was greatly aided by the good knowledge which he possessed of the idiom of these natives. In this occupation he many times would forget the hour of dinner or supper. When he observed that I would lend him a hand, it seemed to him that he did nothing, since he had not done it all alone. As an instance I shall say, that ten years before his death, at a time when God prolonged his life, after a grave illness, still convalescent and without strength, seeing that he so soon resumed his laborious life, I said to him: 'Father, it is not time yet; let this alone, and wait till you have more strength.' He responded with his accustomed simplicity and inborn candor: 'If I must eat, I must work.' This is proof that he was a declared enemy of all idleness.

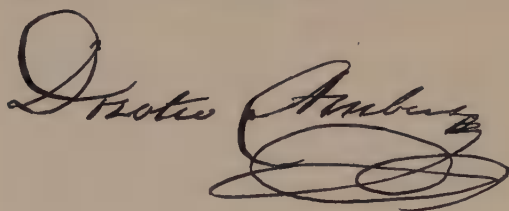
"These last ten years he lived full of pains, caused doubtless by his labors and hardships; for according to the medical men, who at various times observed his diseases and indispositions,

they were caused by the mass of blood which they said he kept boiling. Finally toward the end of November last past, he was entirely possessed of the evil which was an inflammation of a thigh which years before had formed a tumor and at last burst at the knee, accompanied by constant fever. He surrendered himself to great suffering and bore them with all patience for more than two months. Meanwhile he would make his confession at various occasions. Besides the holy Viaticum in obedience, he also received the Most Holy Sacrament for the sake of devotion. On the seventh of the present month of February Extreme Unction was administered to him, and on the following day at about three in the morning, fully conscious, despite the strong fever, God called his soul to Himself, in order to reward, as we may believe, so many apostolic labors. We may judge his death as happy, as well on account of his poverty, as for the detachment from everything in the world, ardent zeal for Religion, and the increase of the Catholic Faith, as he devoted his whole life to it in word and deed. Finally on the ninth, on which day he had received the habit of Saint Francis, he completed in it thirty-nine years, at the age of fifty-seven years, two months and seven days. I gave him ecclesiastical burial in the presbytery of this church on the Gospel side, in the tomb more to the center, leaving the bodies of the deceased Fathers Pujol and Sitjar between the wall and the said Father Sancho. In witness whereof wherever it is required or may be required I sign this at this Mission of San Antonio de Padua on February 11, 1830. —Fr. Pedro Cabot."

*Reverend Dorotéo Ambris.* He was a native of Mexico, which is all we know about his antecedents. With two other ecclesiastical students he came to California in the company of the first Bishop, Right Reverend Francisco Garcia Diego, O.F.M., who landed at San Diego on December 10, 1841. On December 19th with his two companions young Ambris received Minor Orders at the hands of the Bishop in the presidio chapel. At Mission Santa Barbara he continued his studies under the eyes of the Bishop, who himself conducted one of the classes, and on October 1, 1843, he was ordained subdeacon in

the Mission church. At the same place Ambris, on December 28, 1845, received deaconship; and finally on January 1, 1846, he was elevated to the priesthood. His first appointment shortly after was Monterey, whence he occasionally, as directed, visited Mission San Antonio and Mission Soledad.

When the Right Reverend José Sadoc Alemany, O.P., arrived in California he on February 4, 1851, took up his headquarters at Monterey with the Reverend Father Ignacio Ramírez de Arellano, O.P., as his assistant. The Reverend Dorotéo Ambris was, therefore, transferred to Mission San Antonio as its resident pastor. He resided there till his death, which occurred on February 5, 1882. When death approached, a Mexican ranchero, Sósthene García, eight or nine miles from King City on the road to Mission San Antonio, brought the


 A handwritten signature in dark ink, reading "Doroteo Ambris". The signature is written in a cursive style with a large, looping initial "D" and a flourish at the end.

faithful pastor to his rancho. There the Reverend Dorotéo Ambris breathed his last in the arms of Sósthene, as the latter related to the writer on June 19, 1904. The last words of the dying priest, according to Sósthene, were: "The soul to God, the body to the dobes," i.e. to the soil, earth. The remains of the deceased pastor were taken to his Mission of San Antonio, and interred in the centre of the sanctuary, having on either side Franciscan Fathers awaiting with him the call to rise on the Last Day. R.I.P.

Bancroft, *California*, II, 696, has this to say about the deceased last rector of poor San Antonio Mission: "He was an ignorant man, and reputed more or less vicious. However, he gave me some old papers, which covers a multitude of sins, in my eyes."—This vicious statement of the unscrupulous historical editor is entirely characteristic of Bancroft. If the Reverend

Dorotéo Ambris had been what the unprincipled Bancroft pictures him without any basis whatever, three Bishops in succession would not and could not have continued the priest alone in charge of Mission San Antonio for more than thirty years. Furthermore, if the unscrupulous Bancroft had discovered any evidence to substantiate his vicious and unwarrantable charges, he would surely have published it minutely; for he was fond of besmirching the good name of men whose standing and dignity entitle them to respect until their unworthiness has been proven beyond a doubt.

*Marcial Mora*, was a neophyte of great virtue, to whom Father Sancho pays the following glowing tribute which we are glad to reproduce with the entry of his burial in the Register.

"No. 2935. Marcial Mora. On November 29, 1819, I gave ecclesiastical burial in the cemetery of this Mission of San Antonio de Padua to an adult, named Marcial Mora, husband of Odilona, both Indian Christians, neophytes of said Mission. The deceased passed away on the 27th of this month, in communion with Mother Church, having previously received the holy Sacraments of Penance, Communion and Extreme Unction. The said neophyte, in more than fifteen years, since I am at this Mission, always manifested much love and zeal in behalf of God. He recited with his family every day in the evening the Rosary of the Most Blessed Virgin. He labored much in teaching the catechism in his language to the neophytes and to the catechumens, and even to the pagans. He also would, with much zeal, aid the neophytes that were dying. When he received the holy Sacraments of Penance and Communion he manifested much devotion, and the deep faith of a good Catholic Christian. At the end he had a very calm death which he embraced with great resignation, and not less his illness, which was that of pain in the breast (*dolor de pecho*). I wanted to place all this, and much more which I could say, on record for the edification of the neophytes, if perchance the missionaries might be made to read it to them, and for his credit. In witness whereof I have signed this—Fr. Juan Bautista Sancho."

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### List of Resident and Visiting Franciscans—Their Successors.

Fr. Junípero Serra, founder, July 1771.

Fr. Miguel Pieras, July 14, 1771, to April 27, 1794, No. 2050 his last.

Fr. Buenaventura Sitjar, July 14, 1771, to Nov. 2, 1797, No. 2268, his last.

Fr. Junípero Serra, August 27, 1772.

Fr. Juan Crespi, May 6, 1773; May 15, 1773.

Fr. Ramon Uson, Dec. 15, 1773, No 159; June 21, 1774, No. 182.

Fr. Francisco Dumetz, July 25, 1774; Jan. 7, to April 5, 1776; Nov. 23, 1777.

Fr. Pablo de Mugartegui, Jan. 8, to August 7, 1775.

Fr. Joseph Cavaller, Feb. 22, 1775, No. 205.

Fr. Fermin Francisco de Lasuén, July 14, 1775; April 12, 1777.

Fr. Benito Cambon, August 7, to Sept. 30, 1775.

Fr. Juan Figuer, Nov. 13, 1776, No. 425.

Fr. Serra, Jan. 12, 1777.

Fr. Vicente de Santa Maria, Oct. 22, 1777, No. 471.

Fr. Matias Noriega, Sept. 28, 1781, No. 768.

Fr. J. Cavaller, April 26, 1782; June 11, 1784; Sept. 15, 1788.

Fr. Fermin de Lasuén, Presidente, Jan. 3, 1786; July 13, 1787.

Fr. Antonio Paterna, Jan. 7, and 22, 1786.

Fr. Miguel Giribet, Nov. 26, 1787, No. 1509.

Fr. José Señan, May 31, 1788; June 22, Dec. 8, 1789.

Fr. Estévan Tapis, Nov. 22, and 28, 1790.

Fr. Mariano Rubí, Nov. 29, 1790, to July 12, 1791.

Fr. José Señan, May 29, 1791; June 19, 1792; June 18, 1793.

Fr. Bartolomé Gili, July 27-28, 1791; Nov. 20, 1791; Feb. 24, 1792.

Fr. Diego Garcia, Mar. 1, 1792, to Nov. 25, 1792.

Fr. Francisco M. Sanchez, April 12, June 9, 1793.

Fr. B. Gili, June 18, July 15-23, 1793; Feb. 8, 1794.



- Fr. José de la Cruz Espi, Sept. 13, 1793, to June 6, 1795.
- Fr. José Manuel de Martiarena, Aug. 6, 1794, to June 6, 1795;  
Oct. 17, 1796.
- Fr. Pedro de Esteban, April 21, to Sept. 15, 1795.
- Fr. Marcelino Cipres, Oct. 2, 1795, No. 2140, to July 8, 1804,  
No. 3011, his last.
- Fr. Benito Catalan, May 14, 1797, No. 2219, to May 4, 1799,  
No. 2398.
- Fr. Antonio Horra, May 14, 1797, No. 2219.
- Fr. Baltasar Carnicer, Oct. 18, 1797.
- Fr. Juan Martin, Dec. 28, 1797.
- Fr. Antonio Peyri, April 15, 1798, No. 2300.
- Fr. Antonio Jayme, June 11, 1798.
- Fr. Domingo Carranza, Aug. 6, Oct. 8, 1798.
- Fr. Buenaventura Sitjar, July 28, 1799, No. 2412, to Oct. 3,  
1805, No. 3224, his last.
- Fr. Jacinto Lopez, Sept. 10, 1799, to July 27, 1800.
- Fr. B. Carnicer, March 15, 1801.
- Fr. Juan Martin, June 8-11, 1801.
- Fr. Lorenzo Merele, June 21, to Aug. 9, 1801.
- Fr. Florencio Ibañez, Sept. 20, 1801, No. 2592, to Aug. 17,  
1803, No. 2839, his last.
- Fr. Juan B. Sancho, Oct. 7, 1804, No. 3015, to Nov. 29, 1829,  
No. 4355.
- Fr. Pedro Cabot, Nov. 15, 1804, No. 3023, to Oct. 31, 1834,  
No. 4451.
- Fr. Juan Martin, July 2, 1804; June 7, 1806; Jan. 22-23,  
1808.
- Fr. Nicolas Lazaro Elias, Sept. 13, 1805, No. 3217.
- Fr. Pedro Muñoz, April 4, 1806, No. 3270.
- Fr. Juan Cabot, May 1, 1807.
- Fr. Vicente Oliva, Dec. 30, 1813, No. 3731.
- Fr. Ramon Abella, June 8, 1833; Oct. 6, 1836, No. 4518,  
his last.
- Fr. Jesus Maria V. del Mercado, Dec. 9, 1834, to Oct. 16, 1839.
- Fr. José Gutiérrez, Aug. 16, 1839, to Oct. 27, 1844, No. 4651,  
his last.

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Fr. Antonio-Suárez del Real, Nov. 11, 1839. Several in 1840.  
Rev. Miguel Gómez, April 28, 1845, to May 4, 1845.

Rev. Dorotéo Ambris, Feb. 29, 1846, No. 4656, to May 5, 1882,

Franciscans in August, 1928, at the request of the Right  
Reverend John B. MacGinley, D.D., Bishop of the Diocese of  
Monterey-Fresno, resumed charge after eighty-four years.

## CHAPTER X.

Efforts at Mission Restoration.—Public-spirited Gentlemen and Ladies.—  
The Native Sons and Daughters of the Golden West.—Reverses and  
Successes.—Contributions.

AFTER the death of the Reverend Dorotéo Ambris, the last resident priest at Mission San Antonio, the church and other mission structures were left to themselves. Not being guarded, whosoever desired would carry away whatever seemed useful. Thus the tiles of the roof disappeared one by one. Then the timbers and whatever else was movable went the same way. The accompanying illustrations graphically describe the progress of ruination from year to year. Situated far from the highway in the sierra the devastation was not so readily and generally observed.

This state of things at last aroused the indignation of some public-spirited citizens in the San Francisco Bay region. Apart from the "blot on the escutcheon," as one put it, these patriotic men realized that the ancient missions thus going to destruction constituted a most valuable asset for the State of California. They comprehended that with the total disappearance of these land marks the Golden State would lose its most powerful attraction for the tourists and the lovers of history. The gentlemen accordingly organized the *California Historic Landmarks League* for the restoration and the preservation of the ancient Indian mission structures. Both ladies and gentlemen who took any interest in the matter might become members.

The moving spirit in this laudible undertaking was the Hon. Joseph R. Knowland, then State Senator, and later on Congressman. At the election for officers in 1903 the following officials were chosen: President, Hon. Joseph R. Knowland; first vice-president, J. J. Lermen; second vice-president, Frank H. Powers; secretary, Mrs. Laura B. Powers; financial secretary, J. A. Devoto; and treasurer, William M. Abbot. In addition a considerable number of ladies and gentlemen were



HON. JOSEPH R. KNOWLAND  
Chief Promoter of the San Antonio Mission Restoration Work  
MISSION SAN ANTONIO

elected to comprise the Board of Directors. It was moreover decided to begin the work with the restoration of Mission San Antonio de Padua in the sierra.

Immediately after the election, a communication was read from Mr. James D. Whalen, Grand President of the Young Men's Institute, announcing the determination of that body to present a joint entertainment at an early date to augment the funds of the League.

"The business dispatched," wrote the correspondent of *The San Francisco Call*, "Mr. Knowland presented upon a screen Old Mission San Antonio de Padua, showing it in the days of its prime, the dusky children crowding its corridors and its gardens, the tile-roof over the cloister and chapel still unbroken.

"Then came a picture of ten years later. The children as well as their elders have wandered away, the roof has fallen in, the tiles stolen, the garden withered. Sadness and reproach creep over one as the conviction comes that this—pitiful ruin—need not have happened. The conviction comes strong on one that in no civilized country in the world, save our own, would such despoliation grow unhindered—with no hand to stay it."

In this way the Hon. Joseph R. Knowland, President of the Native Sons of the Golden West, would travel from one Parlor to another in order to arouse interest in behalf of the Restoration Fund. How he and willing assistants succeeded, and how the labor of love was accomplished in the face of disheartening obstacles the following official reports demonstrate very clearly:

*"Report of the Historic Landmarks Committee to the Grand Parlor of the Native Sons of the Golden West for 1903"*

"Mission San Antonio de Padua, in Monterey County, twenty-seven miles from King City, is in a deplorable state of ruin. The roof of the once imposing chapel has fallen, and the walls of adobe, now unprotected, are year by year being leveled by the merciless elements. The beautiful arches are becoming ruined heaps, and the valuable tiles are disappearing. No Californian can view these picturesque ruins, covering several acres, and fail to become an enthusiastic advocate of mission

restoration. Brother W. D. Shea, one of the committee to visit San Antonio Mission, made drawings in detail of the remaining structures, later furnishing estimates as to the probable cost of restoration.

"To restore the walls of the chapel and replace the roof will require the sum of \$1,200.00. A number of tiles have been donated. The Landmarks League has set aside for this work \$800.00 and is now planning to raise the remainder of the required sum."

Ever since the Reverend Alexander Garriga in 1900 was given charge of the district, which extended from Gonzalez to King City and included the ruined Missions of San Antonio and Soledad, he endeavored to gratify the few Indians and settlers by celebrating the feast of the patron saint of San Antonio with as much pomp as the circumstances permitted. The roof of the church had collapsed, but divine services were held in the vestibule which sufficed to accomodate standing room for those who usually attended. In the year 1903, however, the Historic Landmarks League adopted the custom of holding their outing at San Antonio Mission together with the people on the Saint's Day. The considerate action of the Bay City delegates cheered the faithful few of the district so that they began to hope that some day all would celebrate in the very body of the church. Nor were they disappointed.

In the following year, 1904, a larger crowd of people than ever before gathered around the decorated altar in the vestibule on June 19th. Among them were Congressman Knowland, the President of the League, and many delegates from the Bay Cities, besides the representatives of *The Call* and *The Examiner* who reported the proceedings very extensively. Father Garriga, after celebrating holy Mass at Kings City, came to the Mission with the Reverend Father Zephyrin Engelhardt, O. F. M., of Santa Barbara, who was the celebrant of the holy Mass, during which Father Garriga preached the Spanish sermon. At the close of the Mass, Father Zephyrin addressed the multitude in English. He was most probably the first Franciscan to celebrate holy Mass on that sacred spot since



the departure of the last resident Franciscan in November, 1844, just sixty years before. The interest aroused by the reunion this year produced good effects, as may be inferred from the following official report made later in the year to the officials of the Landmarks League.

*Report of the Historic Landmarks Committee for 1904*

"In a Report, which your Committee submitted to the Grand Parlor at Bakersfield, attention was called to the deplor-



MISSION SAN ANTONIO. BEGINNING OF THE END

able state of the ruins of San Antonio de Padua Mission in Monterey County, the largest, most interesting and picturesque of the Franciscan Missions of Northern California. After much preliminary labor, the restoration of the Mission began on 5th of September of last year. Some conception can be had of the difficulties encountered when it is considered that San Antonio Mission is located twenty-six miles from the railroad. Notwithstanding this handicap, when work ceased on November 21st the most satisfactory progress had been made.

"Tons of debris were first removed from the interior of the chapel. The great breaches in the side walls, due to years of

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exposure to the elements, were filled in, between six and seven thousand adobes, each adobe measuring 24 x 11 x 4 inches and many weighing over fifty pounds, being required for this work alone. The walls of the chapel are five, in some places six feet in thickness. The west wall is completed; the east wall practically completed and thirty feet of the roof frame erected. About 15,000 feet of lumber remains on hand. The amounts expended to date are as follows:

Lumber.....	\$ 579.98
Labor.....	605.22
Camp Provisions.....	133.85
Other expenses.....	27.00
<hr/>	
Total.....	\$1346.05

"When the work commenced there was on hand the sum of \$1238.74. To this has since been added \$114.20, a total of \$1354.94, leaving a balance on hand, with all bills paid, of \$6.89.

"The following Parlors have contributed to the work during the past year: (We enumerate here the Parlors by name only, and give the amounts at the end of the list.):

The Parlors of Oakdale, No. 142; Argonaut, No. 6; Solano, No. 39; Stockton, No. 7, N. S. G. W., and San Joaquin, No. 5, N. D. G. W.; Watsonville, No. 65; Santa Lucia, No. 97 and Aleli, No. 102, N. D. G. W.; Big Valley, No. 211; Ramona, No. 109; Stanford, No. 76; Excelsior, No. 31; Pacific, No. 10; Fresno, No. 25; San Francisco, No. 49; Nicasio, No. 183; Angels, No. 80.—Total amount contributed—\$289.20.

"A careful estimate of the amount of money required to complete the reroofing of San Antonio Mission chapel has been made, the sum named being \$1000.00. It is the intention to first shingle the roof and then to cover it with tiles, a sufficient number being available. These tiles have been sold, but the parties to whom they have been promised, when they learned that the Landmarks League was in earnest, did not insist upon delivery."

*Report of the Historic Landmark Committee for 1905*

"It is with extreme regret that we report our inability to complete the restoration of San Antonio Mission in Monterey County. A year ago we reported that the restoration of the west wall of the chapel had been completed and the east wall practically completed, with thirty feet of roof frame erected.



Total Ruin. Restoration An Herculean Task

Owing to lack of funds no further progress has been made. San Antonio Mission is the largest and most picturesque of the remaining missions of Northern California, and unless the roof is completed before the rains of another winter, there is grave danger that the work so far accomplished will suffer great damage. It is therefore absolutely necessary that the work be immediately completed, and it behoves every patriotic Californian to render some assistance, no matter how small, for it will soon be too late."

*Report of the Historic Landmark Committee for 1906*

(Work of Restoration Resumed.)

"At the last session of the Grand Parlor held at Monterey,

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your committee expressed extreme regret that owing to the lack of funds, work had not been resumed at San Antonio Mission during the year 1904. The winter of 1904-5 was a most severe one, over twenty-two inches of rain falling in the vicinity of the mission, serious damage resulting. The vaulted arch over the vestibule of the chapel, unprotected by a roof, collapsed. The southwest abutment of the arch over the vestibule was so badly damaged that it had to be entirely rebuilt. A break



SAINT ANTHONY'S DAY, JUNE, 1903  
The Encinal Family. The Last Remnant

occurred in the west wall, and considerable damage was also done to all the unprotected walls.

"Conditions were most discouraging. The members of your Committee and the officers of the Landmarks League felt, however, that a determined effort should be made to repair at least that portion of the chapel most severely damaged, and to protect this work by a permanent roof. Funds must be obtained, and with this end in view every possible effort was put forth. The most substantial aid came from the society of the Daughters of California Pioneers. While many other organ-



izations expressed the greatest possible sympathy (the walls of the mission crumbling in the interim), this live society went to work. A "Landmarks Night" was held on Tuesday evening, October 24th, 1905, at Pioneer Hall, San Francisco. These patriotic daughters of California's pioneers scored a great success and cannot be accorded too much credit. As a result of their efforts the substantial sum of \$488.30 was turned over to the officers of the California Landmark's League.

"On November 3rd, under the auspices of Monterey Parlor, Native Sons of the Golden West, a lecture was delivered at Monterey for the benefit of the fund, the net proceeds amounting to \$38.25. On November 10th, St. Helena Parlor, No. 53, arranged a benefit, the net proceeds amounting to \$30.15. In addition to these amounts a life membership in the Landmarks League amounting to \$25 was received from Brother Belshaw, \$25 from Vallejo Parlor, No. 77, and the sum of \$49 was realized from dues making in all a total of \$655.70.

"With this small amount available, work was commenced at San Antonio Mission on September 7th and suspended on December 6th. The strictest economy was practiced as the following statement of work accomplished will demonstrate: Three hundred cubic yards of debris were removed. The southwest abutment of the arch over the vestibule was so badly damaged that it had to be taken down to the foundations and rebuilt. A break in the west wall made it necessary to re-construct 30 feet of this wall, 16 feet in depth. The front gable was rebuilt and covered. A shingle roof was erected over 35 feet of the chapel and the vestibule was also covered. A temporary roof was erected 40 feet in length, and 10 feet in width, abutting the southwest side of the chapel and extending to the front, this roof protecting the re-constructed adobe work, this particular portion of the chapel being exposed to the full fury of the southerly storms. The new roof covering over 35 feet of the chapel and the new roof erected over the vestibule are permanent and protect the most beautiful and picturesque portion of the mission. Over 6800 adobes, each 24 x 11 x 4 inches, were used.

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"After such satisfactory progress as has been made it was indeed disappointing and discouraging when intelligence was received that the earthquake of April 18th, had wrought great damage to the newly erected and patched walls although the section of roof recently constructed remained intact. The present year will decide the fate of San Antonio Mission, one of the most beautiful and historically interesting of the remaining



Restoration Begun. View of Church from North-East  
Roof Partially Completed, November, 1906

landmarks of the state. Unless the walls are completely protected before the rains of another winter, the old chapel, which has defied the elements for these many years, will be a complete and hopeless ruin, the money expended during the past three years will have been wasted, and a landmark disappear that will cause Californians, and in fact the people of the entire United States, to express, in future years, the keenest regret. Will not someone come to the rescue and provide funds to save the last of the missions of Northern California, the condition of which is such that restoration is still possible? Now is the time to act.

1906



*Report of the Historic Landmarks Committee for 1907.*

"Following the adjournment of the Grand Parlor, the Chairman of your Committee of Historic Landmarks visited San Antonio Mission in Monterey County for the purpose of ascertaining the amount of damage wrought by the earth-



LEWIS F. BYINGTON

Prominent Official of the Historic Landmarks League

quake and the rains of the past winter. A careful inspection disclosed the fact that much greater damage had resulted than at first reported. The section of wall rebuilt during the previous year had been completely leveled and other portions of the chapel walls severely damaged.

"The prospect was most discouraging. It was debatable as to whether it would be wise to put forth further efforts to restore this picturesque old landmark but with the knowledge

that San Antonio Mission was one of the last of the remaining Franciscan Missions possible to restore along original lines, and also keeping in mind that with every passing year these distinctive California landmarks, famed the world over, are becoming more valuable historically, it was decided to make a final heroic effort to rebuild the fallen and damaged adobe walls and protect the chapel by a substantial roof.

"Work began on August 6th, 1906, and ceased on January 6th 1907, the weather not permitting a continuation of the work. The entire roof would have been completed if all the lumber, ordered in ample time, had been delivered before the early rains made the roads impassable. About 30 feet of roof remains unshingled, but practically all of the framework is in place and it will not take long to finish the entire roof. Tiles will later cover the shingles, a large number of the old Mission tiles having been carefully preserved. Nearly 10,000 adobes, taken from surrounding ruins, were made use of in rebuilding the walls. At the next session of the Grand Parlor it is confidently expected that a complete report can be made and the information conveyed that San Antonio Chapel has been completely restored. For every dollar expended for labor or materials your Committee has vouchers, and with the completion of the work a detailed statement will be presented to the Grand Parlor.

"On June 13th of this year San Antonio Day will be celebrated at the old Mission and a cordial invitation is extended to the members of the Grand Parlor to be present on this occasion and view the work accomplished. It is proposed to make the occasion memorable.

*Report of the Historic Landmarks Committee for 1908*

"During the past year the last section of roof covering the chapel of San Antonio de Padua Mission in Monterey County was completed, and the remaining arches safeguarded, thus finally protecting the adobe walls and beautiful arches of this picturesque mission. Many obstacles have been encountered and overcome during the progress of this work, which has extended over a period of several years. While much additional

work is necessary still, this future restoration can be carried on as funds permit, the walls and arches of the mission now being so safeguarded that the rains of successive winters will result in little damage.

"The following is a complete financial statement of receipts and expenditures at San Antonio Mission from August 6th,



SAINT ANTHONY'S DAY, JUNE, 1904  
People at the Entrance of the Vestibule

1906, to January 1st, 1908. The Committee has on hand vouchers for every dollar expended, including individual receipts from the laborers employed:

#### STATEMENT SAN ANTONIO MISSION RESTORATION

August 6, 1906 to January 1, 1908.

##### Receipts

September 15, 1906, Medal Fund, N. S. G.	
W.....	\$3254.16
Oct. 3, 1906, Daughters of California Pio-	
neers (Balance paid by Miss McGill).....	16.35

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May 24, 1907, Donation Napa County Fair Committee (Bismark Bruck).....	41.91
Sept. 1, 1907, Chairman Landmarks Committee (donation).....	437.10

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Total.....\$3749.52

### Disbursements

1906, Labor.....	\$1724.87
1907, Labor.....	468.11
1906, Lumber.....	542.84
1907, Lumber.....	317.65
1906-7, Hardware, etc., including nails, tank, pump, pipe, tent, freight, etc.....	252.12
1906, Provisions for camp (laborers).....	285.87
1906-7, Miscellaneous small bills.....	130.81
1907, J. A. Forbes, labor safeguarding Mission during winter.....	27.25

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Total.....\$3749.52

### *Report of the Historic Landmarks Committee for 1909*

"Notwithstanding the excessive rainfall during the past winter, San Antonio Mission in Monterey County, re-roofed by this Order through the Landmarks Committee, has suffered practically no damage, but much work yet remains to be done at this interesting old Franciscan Mission.

### *Report of the Historic Landmarks Committee for 1911*

"It was through the efforts of this Order, acting with the California Landmarks League, that the San Antonio de Padua Mission in Monterey County was saved from total destruction. The work of restoration began in 1903, was continued in 1905, but in 1906 the earthquake wrought great damage, demolishing the newly erected walls and injuring other portions of the mission. Conditions were most discouraging, but at the grand Parlor Session of 1906 funds were provided to begin anew the work of restoration. By 1907 the demolished walls of the chapel had



been sufficiently rebuilt to support a new roof, thus protecting the walls from the heavy winter rains. Your Committee has recently received a report from San Antonio Mission conveying the information that little damage has resulted, notwithstanding the heavy rains of the past three winters the new roof protecting the adobe walls. In several places however, the



SAINT ANTHONY'S DAY, 1907  
Interior of Church. Preparation for Divine Service. Indian Musicians

underpinning needs immediate attention. There are sections of the walls, not necessary to carry the roof timbers, which were left unfinished, because of the scarcity of funds. The roof should receive a coat of oil and graphite. A few dollars now spent will save a much larger expenditure in later years. We recommend that a tablet be placed at this mission stating that it was restored through the efforts of this Order."

It is but just, as a matter of history and in token of gratitude, to remember the noble Doña Perfecta Encinal and her sons in connection with the work of San Antonio Mission Restoration. No one, probably, felt more interested than

Mrs. Encinal, and no one doubtless followed every move in the restoration so prayerfully. Hon. Joseph R. Knowland himself, in a personal letter to the author, gives due credit in the following terms: "The picture of Donna Perfecta Encinal and her family taken at the Mission during the restoration, shows her sons and daughters and grandchildren. This woman has a most striking face. In regard to Donna Perfecta Encinal, I have to note that she brought her sons every week to labor at the Mission during the restoration. No one was more keenly interested in the work as it progressed than this old Indian woman."



# APPENDIX

---

## A

### SAN ANTONIO DE PADUA

Saint Anthony, surnamed *de Padua*, to distinguish him from Saint Anthony, the Hermit, was born at Lisbon, Portugal, in the year 1195, thirteen years after the birth of Saint Francis of Assisi. His parents were Martin de Bullones and Maria de Tevera, both noted for their nobility of birth as well as for their virtues. Hence it was that their child, who in Baptism received the name Fernando, also grew up in virtue and learning. He was at an early age entrusted to the care of the community of canons at the cathedral. When fifteen years old Fernando joined the Canons Regular of Saint Augustine near Lisbon. In order to evade the frequent and distracting visits of his relatives and friends, young Fernando two years later begged the Superiors to transfer him to the convent of the Holy Cross at Coimbra, one hundred miles distant from Lisbon. There he led such a recollected and austere life that he astonished even the older religious. At the same time he devoted himself assiduously to the study of philosophy and theology. He especially delighted reading the holy Scriptures and the Fathers of the Church. Owing to his methodical habits and close application, aided by a clear judgement and retentive memory, Fernando made progress in the sacred sciences, and likewise acquired an ardent and convincing manner of eloquence. All along, however, he sought as his chief aim to grow in love of God by means of prayer and contemplation. While he had no other aspirations, Fernando was thus unwittingly preparing himself for the career, which was to distinguish him before the whole world as an exemplary religious and model preacher.

Fernando had lived hidden away as he wished for eight years with the Canons Regular of Saint Augustine, when the remains of the first Franciscan were brought over from Morocco. When he learnt all that the five heroic witnesses of the Faith of Christ had suffered for their Divine Master, Fernando was seized with an intense longing to lay down his life in like manner for the Savior of mankind. As there appeared no opportunity to accomplish his purpose with the Canons Regular, he decided to apply for admission to the Franciscan Order. He had already practised poverty and other austerities. Nothing that the Friars of Saint Francis might observe could be new or too severe for him. Reluctantly his Superiors granted his request, and allowed him to join the new Order established but a few years previously. He accordingly hastened to plead for the habit of Saint Francis. This was granted, and the habit was given him at the little convent of Saint Anthony, the Hermit, in 1221. Fernando was then twenty-six years of age. In honor of the patron of the convent, he took the name Anthony. There is no record extant of his ordination to the priesthood, but he must have received holy Orders two or three years before, as will appear presently.

After having passed some time in solitude, meanwhile by prayer and various austerities preparing himself for his apostolic errand, Father Antonio received permission to preach the Gospel to the fanatical Moors in Africa. He had scarcely arrived there when he was seized with a severe illness which left him no choice but return to Portugal. Heavy storms, however, drove his ship to Sicily. On landing at Messina, he learned that Francis, the founder of the Franciscan Order, was then holding a Chapter at Assisi. Eager to see the holy man, notwithstanding his feeble condition, he made his way to the cradle of the Order. At the close of the Chapter, not having any credentials, and concealing the fact that he was a priest, Father Antonio offered himself for any domestic work the friars might have for him. None of the delegates to the Chapter appeared to be willing to adopt the sickly stranger, except Father Gratian, the Provincial of the Romagna, who sent him to a little solitary convent at Monte-Paulo, near Bologna. This suited the humble Father Antonio perfectly, because he thought of nothing else than burying himself in solitude, and while at work giving himself unrecognized by any one to the contemplation of Spiritual things.

Divine Providence, however, had no intention of permitting his learning and holiness to remain unproductive for the Church and immortal souls.

Although Father Antonio studiously concealed his identity and his talents, he would listen attentively to the learned discussion and sermons of the friars in holy Orders, with a view to accumulate more knowledge on the sacred subjects which he had at heart. He never spoke, however, unless asked. In consequence, all regarded him as a very ignorant lay-brother suitable for housework only.

An apparently accidental occurrence nevertheless drew the humble friar out of his voluntary obscurity. At an assembly of learned Dominicans and Franciscans near Father Antonio's little convent, one of the Dominicans, who were the guests of the Franciscans, was asked to address the assembled religions for the spiritual benefit of all. One and all excused themselves on the ground of not being prepared for such an address. Then, doubtless moved by Divine Providence, the Father Guardian had Brother Antonio called from the kitchen, and commanded him to speak whatever Holy Ghost might put into his mouth. Father Antonio humbly excused himself, and reminded his Superior that he had only been occupied washing dishes in the kitchen and sweeping the house. The Father Guardian, nevertheless, insisted that he should tell the learned Fathers of both Orders whatever the Holy Spirit might inspire him to say.

Bowing respectfully to the Father Guardian, Father Antonio began to speak slowly at first, and then with such eloquence, learning and unction that the whole assembly of Dominicans and Franciscans fairly gasped with astonishment. Father Antonio's secret was out. All declared that such a light must not be hid under a bushel any longer. On being informed of the treasure discovered in his Order, Saint Francis approved of the plan to have Father Antonio teach the sacred sciences to his brethren. In his letter to

Father Antonio the Saint expressed himself laconically as follows: "To my dear Brother Antonio Brother Francis wishes health in Jesus Christ.—It seems good to me that you should teach sacred theology to the friars, yet so, that you be careful not to extinguish in yourself or in them the spirit of holy prayer demanded by the Rule."

Needless to say that this instruction of Saint Francis harmonized perfectly with Father Antonio's own convictions on the subject. He accordingly for some time gave his brethern the benefit of his learning and of his example. Ere long, however, he was directed to devote himself to preaching to the people at large. In this occupation he excelled so marvelously that no church was large enough to hold the multitudes that came to hear him. Even market places proved too small to include the crowds of men and women who eagerly awaited the appearance of the wonderful missionary. Yet his addresses were simple mission sermons which he delivered with such effect that thousands would forsake their evil habits and bad companions for the purpose of being enrolled in the Third Order of Saint Francis, called the Order of Penance for people living in the world. His fervent eloquence and the force of his arguments were so irresistible that even numerous heretics yielded to the saintly missionary's reasoning and to the evidence of his mortified life.

Father Antonio's ardent manner of preaching and his angelic albeit penitential life were not the only motives that brought about a real transformation in the morals of the worldly populace. The promise of Christ that His Apostles should do even greater wonders than He Himself had done was fulfilled in Saint Antonio de Padua as in no other Saint of the Calendar. The miracles wrought were so numerous, so frequent and of such an extraordinary nature that, if they had not been so well proved and authenticated, they would appear incredible. From the recovery of things lost to the raising of the dead to life every kind of miracle is recorded to have been wrought by Father Antonio.

His power extended over the animal creation to the very fishes of the deep sea, as once instance demonstrates. On his missionary tours, Father Antonio reached Forli, a population thoroughly saturated with heresies. They simply would not listen to him, much less heed his appeal to do penance. The place lay near the seashore. Zealous Father Antonio then cried out: "Since you will not hear, I shall call upon the denizens of the water. The people merely laughed him to scorn. Father Antonio thereupon approached the seashore, and commanded the fishes to come and listen what he had to say to them. To the amazement of the unfriendly population, fishes of every class moved toward the holy preacher. Nearest the shore the small fishes arranged themselves in regular order. Back of them similarly according to size the larger ones, and so on till a great number of the finny tribe had assembled. All faced the holy missionary, who then spoke to them of the goodness of God in bestowing upon them such a rich element to live in and to feed upon. He directed them to always remember their

kindly Lord gratefully, etc. Then he dismissed them with his blessing, whereupon all disappeared in the deep. The unheard-of spectacle had such an effect upon those who witnessed the prodigy that from scoffers they turned penitents.

Such and similar incidents caused Father Antonio to be proclaimed the Great Wonderworker even in his lifetime. It would require volumes to recount all the miracles circumstantially reported about him. Suffice it to say, that Pope Gregory IX needed no further proof of Father Anthony's sanctity and of his special favor with God Almighty. He therefore canonized him only one year after his death, which happened on June 13, 1231, when but thirty-six years of age.

The Saint has retained his title of Wonderworker to this day. After seven hundred years he is still invoked all over the world in every need, from finding things lost to finding good husbands for girls and maidens who appeal to him for that purpose.

On the latter subject Right Reverend Monsignore William Hughes of California, now Director of the Catholic Indian Bureau at Washington, in the *Indian Sentinel* of October, 1916, relates an incident which he declares was told him at this Mission San Antonio by an old Indian. It is to this effect:

A pious Indian maiden, Loretta by name, was wont to visit the Mission church here. It was observed that she spent much time before the altar of San Antonio, the patron of the Mission, and the favorite of maidens who hoped for temporal bliss in matrimony. An old Indian at last ventured to ask her: "Why do you spend so much time in the church?"—"I pray," she replied simply. "Well, what prayers do you say during that time?"—"I say but one prayer."—"Well, what is the prayer, if I may ask?" Blushing Loretta confessed. "It is this prayer which I always repeat:

"San Antonio Bendito!

"Tres cosas te pido:

"Salvacion y dinero,

"Y un buen marido."

Translated into English this means:

"Saint Anthony, thou blest!

"Just three things I request:

"Salvation, money too,

"And a husband ever true."

## B

### MEDICINAL HERBS OF EARLY DAYS IN USE AND COLLECTED IN THE SAN ANTONIO MISSION DISTRICT

Anis Root or Yerbanis: for Diarrhoea, Constipation, (a tea or Decoction.)  
Appendicitis: take dung of doves; roast it in oven, then boil it well in water, strain it and drink it.

- Bladder: tea of Grama, Canutillo, Tabardillo, Root of parsley.
- Balsamillo: for Spleen, Syphilis.
- Canagria: or Lengua de Toro; or Raiz Colorado: for liver, for dizziness in head; take concoction for bile, also chew it.
- Casara Sagrada or Yerba del Oso, or Sacred Bark, or California Coffee: for Rheumatism, Poison Oak, or as Purgative.
- Calahuala: for internal injuries, kidneys, courses.
- Culantrillo, or "Maiden Hair": for Hemorrhages, liver, courses.
- Chuchupate (as powder): for Paralysis, Spleen, Pleurisy.
- Conchalagua: for fevers, poor blood, Antiseptic, tonic.
- Consumption: La Diosã, or La Borrazita, for blood, Consumption.
- Consumption: (relief only) boil leaves of Rosemary in red wine till wine is reduced two thirds; drink twice or thrice a day; or drink tea of Yerba de Jarazo; chew the root. Drink tea of leaves of Palo Santo; or tea of Boraja Silvestre; or tea of Yerba del Venado, also poultice on lungs.
- Damiana: for Lumbago (as plaster): For parturition, a decoction.
- Diarrhoea: take small dose of Castor Oil; eat nothing but boiled rice with salt; if thirsty drink little of milk only.
- Diphtheria: Tar in boiling water; let fumes be inhaled.
- Dizziness: Canagria in water.
- Dysentery: make strong tea of the threads of the cocoanut (hair), i.e. the outside fibre: make chocolate with that tea instead of water; drink this morning and evening.
- Epilepsy: Tea of Romero or Rosemary or Ruda; while in convulsions blow smoke of tobacco into the face, or let patient smell burnt wool.
- Estufiata: (grows on road), for burns, wounds, spots in the face, felons.
- Eyes: Balm of Romero, i.e., put in bottle the leaves, cork it tightly and put in the sun. The juice which comes out put on eye. Palo Santo in same way. Wash also with blossom of Castillan rose.
- Felon: Leaves of Poison Oak.
- Gravel: Drink tea made of the silk tassels on the ear of Indian Corn steady; also drink root of Tabadillo boiled with milk.
- Headache: Inhale fumes or smell of Uatemote; or drink tea of pine tree needles, or tea of Palo Santo and bee honey; tea of leaves of green Delia, or tea of blossoms of elder tree or powder of root of wild peonia; or tea of Borrajas, or tea of Marrubia or Matanga.
- Insanity: (sudden fit) Poultice of Laurel leaves (Bay tree), some nutmeg, cinnamon, olive oil, boiled together and put on the head. It starts abundant perspiration. Change poultice when it begins to cool; soon patient awakes as from a deep sleep.
- Insomnia: Cup of boiled milk with salvia or sage before going to bed.
- Jamatai or Soap Root: For sunstroke: crush the root and put it on the breast of the afflicted.
- For Cataract or blindness, crush root and with the juice or foam pencil eyes three times a day; keep in dark at same time till relieved.



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- Lungs: Mountain Balm. Palo Santo, Yerba Santa.
- Madregosa, or Yerba del Pajarito, or Barba del Frances: For wounds, coughs, urine.
- Malarial fever: Eat water mellon till you cannot swallow any more.
- Manzanita: wash with decoction the poisoned members.
- Nervousness: Crush seeds of Silantro; put in port wine to drink; or tea of Yerba de viperpera (rattlesnake weed); tea of orange peelings.
- Oreja de Liebre: Decoction and tea wash stubborn sores or wounds.
- Pasmo or Lengua del Toro, or Yerba del Manso, or Anamopsis California: For Cancer, Rheumatism, Blood, Cuts, Throat, Heart, Bruise.
- Peonia(wild): Chew root and swallow juice for colds, dispepsia, poison oak paralysis.
- Pelampacate: or "Gondolobo": For stomach ache.
- Peiote: For those spitting blood.
- Maruvio, or Matanga: Horehound for colds, Jaundice.
- Phlegm: Chew part of orange and spit out, then eat rest of orange with salt and phlegm will soon go out; or take mustard powder in mouth for half a minute or so, two or three times, which will remove phlegm.
- Rattlesnake Weed or Seed: Chew it; put on wounds. Drink decoction too.
- Romero (Rosemary) i.e., California Rosemary to be had in the mountains: For Catarrh, Consumption, eyes, fistula, wounds, rupture.
- Rheumatism: if inflammatory is in the muscles, local and swells: Drink pure juice of lemon every morning before breakfast; or powder of sulphur, niata, mustard, rhubarb equal parts one ounce each; gum guaiaca half an ounce; mix well and take two spoonfulls (tea spoon) of the powder with water the first night; then every other night only one. First night pain and purging only. Or take Yerba del Manso poultice.
- Rheumaticism: if Sciatica is of the nerves, flies around, shoots everywhere, does not swell but pains: Change of scene and what burdens the mind; half roast tender buds of Romarillo; put poultice on spot of pain. Or Yerba de la vipora with lard and rub place of pain with it, and drink tea of same herb; or plaster of pine raisin; plaster of dung of doves tempered with wine; or dung of goats spread with vinegar.
- Pains and Aches: Slice big leaf of prickly pear, oil it and put on place of pain.
- Maruvio, Matanga: horehound for cold, Jaundice.
- Burns, wounds, spots in face, felons: (see Estufiata) grows on road.
- Tapeworm: Chew squash seeds. If head comes up take a smoke of tobacco.
- Toothache: Yerba de Muela or Squirrel's Tail.
- Tibinahua or Oil plant, or Yerba de la Tos: for coughs.
- Toothwash: Rosemary with vinegar. Also for aches.
- Sore throat: gargle with tea of Yerba del Manso; or tea of root of Canagria or tea of shell of pomegranate, or tea of root of Campamocha; and wrap slice of bacon or fat around throat.
- Scarlet: Tea of safron; or elder tree, or one grain sulphate of zinc; one grain digitalis, teaspoonful of water; mix well add two tablespoons of water;



mix then two ounces of water: take one tablespoon every hour. Children less. Cure in twelve hours.

Urine: (too much), Eat one dozen hazel nuts before going to bed.

Yerba de la Golondrina, Swallows weed (behind Mission San Antonio) for coughs, dropsy, eyes, Jaundice, wounds, Poison bite.

Yerba de Golpe: (unknown internal injuries). It is the root of some herb.

Yerba del Jarazo: for wounds; a wash; for Consumption; a tea.

Yerba de Pasmo: for Tetanus: cleaning wounds.

Yerba de la Virgin or Renegada: for fistula and wounds to bathe: or in shape of powder on wounds.

Yerba del Pescado: makes fishes drunk.

(The preceding list of Medicinal Herbs was given to the author by the late Reverend A. Garriga of San Luis Obispo, who received the collection from the last resident priest of Mission San Antonio, the Reverend Dorotéo Ambris.)

C  
VOCABULARIO  
De La  
LENGUA DE LOS NATURALES  
De La  
MISION DE SAN ANTONIO  
Compuesto Por El  
Rev. Padre Fray Buenaventura Sitjar  
Del Orden Serafico De N. P. San Francisco,

Such is the title page of a vocabulary and dictionary compiled by the Reverend Father Bonaventure Sitjar, O.F.M., of the language spoken by the Indians at Mission San Antonio, and largely by the Indians of Mission San Miguel and Mission Soledad. For which reason it is quite proper to treat these neophytes as belonging to one linguistic group.

Father Sitjar's manuscript volume containing more than four hundred pages was forwarded to the Smithsonian Institute by the late Alexander S. Taylor of Santa Barbara. It was edited by Dr. John Gilmary Shea, and published under the auspices of the Institute at New York in 1861.

Father Sitjar compiled the dictionary in conjunction with his companion missionary, Father Miguel Pieras, both also founders of Mission San Antonio. They labored together till 1794, when Father Pieras retired to the Seminary of San Fernando, Mexico, only to die there in the following year. Father Sitjar continued at his post and died at San Antonio in September, 1808.

The dictionary in print covers forty-three pages of double columns. Preceding the *diccionario*, on ten pages the editor endeavored to construct a sort of grammar from the sample sentences furnished by the original manuscript.

An "*Our Father*," as reported by Duflot de Mofras, vol. II, 392, is also reproduced. This version reads as follows:

## 140 Missions and Missionaries of California

Za tili, mo quixco nepe limaatnil. An zucueteyem na etzmatz: antsiej-tsitia na ejtmilina. An citaha natsmalog, ruilac quicha nepe lima. Maitiltac taha zizalamaget zizucanatel ziczia. Za manimiltac na zânayl, quicha na kac apaninitilico na zananaol. Zi quetza commanatatelnec zo alimeta zo na ziuxnia. Zo na quisili jom zig zumlaylitec. Amen.

---

### LAUS DEO!

Distance from Mission San Miguel—13 Leagues.

Distance to Mission La Soledad—11 Leagues.

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## The Missions of California

*(Correct dates of their founding)*

- San Diego de Alcala, July 16, 1769.
- San Carlos Borromeo, or Carmelo, June 3, 1770.
- San Antonio de Padua, July 14, 1771.
- San Gabriel, Arcangel, September 8, 1771.
- San Luis Obispo, September 1, 1772.
- San Francisco de Asis, or Dolores, June 29, 1776.
- San Juan Capistrano, November 1, 1776.
- Santa Clara de Asis, January 12, 1777.
- San Buenaventura, March 31, 1782.
- Santa Barbara, December 4, 1786.
- La Purisima Concepcion, December 8, 1787.
- Santa Cruz, August 28, 1791.
- La Soledad, October 9, 1791.
- San José, June 11, 1797.
- San Juan Bautista, June 24, 1797.
- San Miguel, Arcangel, July 25, 1797.
- San Fernando Rey, September 8, 1797.
- San Luis Rey, June 13, 1798.
- Santa Inés, September 17, 1804.
- San Rafael, Arcangel, December 14, 1817.
- San Francisco Solano, July 4, 1823.

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DE LA SOLEDAD

New Series. Local History

Mission Nuestra Senora  
De La  
Soledad

BY

Fr. ZEPHYRIN ENGELHARDT, O. F. M.

Author of "The Missions and Missionaries," "The Franciscans  
in Arizona," "Mission Dolores," "Mission San  
Diego," "Mission Santa Barbara,"  
"Mission San Gabriel," etc., etc.

*"Colligite quae superaverunt fragmenta,  
ne pereant," John, vi, 12.*



MISSION SANTA BARBARA  
SANTA BARBARA, CALIF.

1929

**Imprimi Potest,**

FR. NOVATUS BENZING, O. F. M.,

Minister Provincialis

**Nihil Obstat,**

JOANNES J. CLIFFORD,

Censor Deputatus

**Imprimatur,**

✠ JOANNES J. CANTWELL.

Ep. Angelorum et Sti Didaci

Die 20 Augusti, 1929

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THIRD MILITARY DISTRICT  
IV  
MISSION SOLEDAD  
(1771-1862)



## CHAPTER I

Plan for Establishing Mission Soledad.—New Missionaries.—Church Goods Contributed by the Earlier Missions.—Title Page of Baptismal Register.—The Mission Guards.—The Name Soledad.

THE plan to establish Mission Soledad appears to have originated with the Franciscan Missionary Seminary of the Propagation of the Faith in the City of Mexico. We gather this from an official letter addressed by Viceroy Revilla Gigedo on October 31, 1789, to Father Matias Antonio de Noriega, acting superior of the seminary.

"Agreeing to the proposal, which Your Reverence advanced in the Report of September 22nd last," Ggedo wrote, "I have decided that two missions should be established in New (Upper) California: one in the valley called Soledad between the Missions of San Antonio and San Carlos, close to the Rio de Monterey (Salinas), and the other at a distance of twenty-five leagues in the place named Santa Cruz between the Missions of San Carlos and Santa Clara. In order that this determination, so conducive to the conversion of that heathen population, may become effective, I beg and charge Your Reverence to name four Religious who are to found and serve them. They are to leave this Capital in time so as not to lose the first opportunity for taking the ship that is about to make the voyage to Monterey. For this purpose, I on this day issue an order to the officials of the Royal Treasury at this Capital, and direct them to deliver to the *síndico* (depository) of your Apostolic College \$2000 for the necessary goods and for travelling expenses for said four Religious to the port of San Blas to whose commissary I give the same order for their embarkation, passage and board which they are to enjoy during the voyage.—God keep Your Reverence many years. Mexico, October 31, 1789. El Conde de Revilla Ggedo."<sup>1</sup>

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<sup>1</sup> *Santa Barbara Archives.*

A copy of this gracious letter, which in truth reflects the good will of the Spanish Government toward the Indian missions, was forwarded to Father Presidente Fermín de Lasuén by Fr. Noriega on December 10, 1789. A note accompanied the document. In it Fr. Noriega wrote as follows: "In virtue of the superior order and determination of the viceroy, of which I enclose a literal transcript, I send to those our missions with the approbation of the venerable Council of the College, the four missionary Fathers for whom His Excellency asks. They are the Fr. Lector Mariano Rubí, Fr. Antonio Dantí, Father Estévan Tapis, and Father José de Miguel, all preachers and confessors approved by His Excellency, the Metropolitan (Archbishop) of this Capital. Your Reverence will receive them with paternal kindness, and assign them as your prudence may judge proper. . . . Fr. Matias Antonio de Noriega."<sup>2</sup>

The welcome news reached Fr. Lasuén at Monterey on August 2, the feast of Our Lady of the Angels, 1790, with the same vessel that brought the four Franciscan friars themselves. All the necessary implements and utensils also came along, but the church goods were missing. When informed of the mishap, the viceroy on January 20, 1791, wrote to the Fr. Presidente as follows: "By decree of today I have commanded the ministers of this Royal Treasury to provide hastily the vestments and sacred vessels necessary for the new missions which the Religious of San Fernando have to establish in the places of Soledad and Santa Cruz, and to deliver them to the Father Procurator in order that he direct them under his charge to their destination. In order that the shipment of the goods may not delay the founding, the other missions could supply the articles until the vestments are received. I inform Your Reverence to that effect so that on your part suitable measures may be taken in order that they be executed with all possible promptitude. God keep Your Reverence many years. Mexico, January 20, 1791.—El Conde de Revilla Gigedo."<sup>3</sup>

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<sup>2</sup> *Santa Barbara Archives.*

<sup>3</sup> *Santa Barbara Archives.*



Father Lasuén in reply under date of July 15, 1791, informed the viceroy that he had appointed Fathers Diego Garcia and Mariano Rubí for Mission Soledad, and that he had taken the necessary steps that the founding suffer no delay as the missionaries of the other missions with pleasure supplied what was needed. The governor, Don José Antonio Romeu, was also directed by Revilla Gigedo to lend his assistance. He was moreover informed that the vestments had been addressed to the comandante of the presidio of Monterey for the purpose of having him add his assistance to render the said orders effective.<sup>4</sup>

Father Presidente Lasuén, accordingly, in a circular of July 22, 1791, called upon the missionaries to supply chalices, vestments, and other altar utensils wherever they could be spared. He especially noted what was most urgently needed. The missions expected to contribute were those from San Antonio to San Diego. The following missions thereupon indicated on the blank page of the circular what each would donate outright. This circular, according to the usual regulations proceeded from mission to mission. It was signed at each by the respective missionary in charge down to San Diego, whence it was returned to the Father Presidente and preserved in the mission archives, together with all other official documents which eventually were transferred to Santa Barbara, the headquarters of the last Superior of the California Missions.

The Missions contributed as follows:

*Mission San Luis Obispo* contributed one white and one black cope, one green and one violet chasuble, two corporals, two amices, twelve purificators, two finger towels, one ritual, and one crystal oil-stock.

*Mission Purísima Concepcion* donated one altar-bread iron and one surplice.

*Mission Santa Barbara*, nada. (nothing.)

*Mission San Buenaventura* gave one red chasuble, one black cope, two albs, one surplice, some corporals, a set of oil-stocks, two finger towels, one old missal, and two bells.

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<sup>4</sup> *Santa Barbara Archives.*

## 6 Missions and Missionaries of California

*Mission San Gabriel* sent one altar-bread box, two corporals, one altar bell, two silk cintures, six purificators, four finger towels, one altar stone, and an altar cover.

*Mission San Juan Capistrano* contributed one altar-bread iron, and an old manual which Fr. Lasuén would not forward.

*Mission San Diego* could spare one chalice, one old missal, two sets of cruets, one surplice, and two amices.<sup>5</sup>

The immediate preparations for the founding of the Mission are best related in detail in the words of Fr. Lasuén, who under date of September 29, 1791, reported to Governor Romeu as follows:

"About the middle of July, I received from His Excellency the Viceroy, the same official note, word for word, that Your Honor transcribed for me in your communication of the 11th of said month . . . . In view of the superior order of His Excellency, I immediately named the missionaries, and I obtained from the comandante of this presidio the necessary assistance for exploring anew the region of Soledad. The site having enough advantages over the two that had previously been regarded suitable. I appealed to the missions that they supply the vestments and sacred vessels. As soon, then, as the commander of the frigate *Aranzazu* furnished the servants allowed for the two foundations (Soledad and Santa Cruz), I went on to Santa Clara in order to examine anew the site for Santa Cruz. Today eleven Indians set out from here with sufficient tools to construct a shelter at Soledad so that we missionaries may have an abode and a protection for the supplies. I am now employed in various preparations for the founding. The missionaries of San Luis Obispo and of San Antonio have been notified to hasten other preparations, and my journey thither will be (with the help of God) at the latest on the day after the feast of our Father St. Francis."<sup>6</sup>

The details of the founding are also best related in the words of the energetic Fr. Lasuen. His description on the title

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<sup>5</sup> *Santa Barbara Archives.*

<sup>6</sup> *Santa Barbara Archives.*

page of the Baptismal Register, drawn up by him, reads as follows:

*Viva Jesus*

*Libro Primero de Bautismos*

of this *Mission of Most Holy Mary, Our Lady of Solitude*, Founded at the expense<sup>7</sup> of the Catholic King of Spain, Don Carlos IV (God protect him) and by order of the Excellent Conde de Revilla Gigedo, Viceroy, Governor, and Captain General of New Spain, on the site called by the natives *Chut-tusgelis*, but by us, since the recent expeditions into the country—*La Soledad*. It was *Commenced* on Sunday, October 9, 1791. On this day I, the undersigned Presidente of these Missions of New California, entrusted by his Majesty to the Apostolic College of San Fernando de Mexico, with the assistance of the Rev. Fathers and Preachers Apostolic, Fr. Buenaventura Sitjar missionary of the Mission of San Antonio de Padua, and Fr. Diego Garcia, destined for this Mission; of the lieutenant-commander of the presidio of Monterey, Don Joseph de Argüello; of the soldiers of the guard and of various Indians;—I blessed water and the site, and the great Cross which we planted and venerated. We immediately chanted the Litany of All Saints and the Te Deum, and then I followed singing the holy Mass, during which I preached on the Titular Mystery and exhorted all to cooperate towards such a good work, which, like everything else we do, should be for the greater honor and glory of God, our Lord. Amen.

“This place, then, is constituted a Mission dedicated in honor of the Most Sorrowful Mystery of the Solitude of Most Holy Mary, Our Lady. In virtue of the faculty received from the Apostolic College of the Propagation of the Faith of San Fernando de Mexico, I named as its first missionaries the Rev. Fathers Preachers Apostolic, Fr. Diego Garcia of the Provincia de Los Angeles, and Fr. Mariano Rubí of the provincia de Mallorca.—Fr. Fermín Francisco de Lasuén.”

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<sup>7</sup> Rather at the expense of the Pious Fund of which the King at the expulsion of the Jesuits had constituted himself the treasurer.

During the ten years that succeeded the founding of the Mission the following soldiers and servants were stationed here: Soldiers—Macario Castro as corporal in 1792, Ignacio Vallejo as corporal in 1793, José Dionisio Bernal, Leocadio Cíbrían, Theodoro Gómez, Jose Ignacio Mesa, Antonio Buelna, Marcos Villela, Manuel Mendoza, Salvador Espinosa, Miguel Espinosa, Cayetano Espinosa, Marcos Briones, Bartolomé Matéo Martínez, Jose Maria Soberanes, Juan Maria Pinto, and Manuel Rodriguez. Servants—Antonio Santos, Leocadio Martinez, Matias Solas, Pedro Bautista Leonardo, and José Bernardino Flores.<sup>8</sup>

The origin of the name Soledad cannot be traced with certainty. Father Pedro Font, O.F.M., who as chaplain accompanied the expedition of Captain Juan B. Anza from Sonora to San Francisco Bay, gives the only version we have been able to discover. Writing in his Journal under date of Saturday, March 9, 1776, Fr. Font says: "I celebrated holy Mass. We left the camp at Los Ojitos at eight in the morning. At 3:15 in the afternoon we went into camp on the bank of the Rio de Monterey (Salinas) at a place called Los Correos, after having traveled ten leagues, about six towards the northwest, four to west, and the rest west-northwest. We stopped at a place called *Soledad*, and they told me that it was thus called because on the first expedition of Portolá (September, 1769) they asked an Indian his name, who answered *Soledad*, at least it sounded that way to them. In this place and on the same day Indians came out to see us. They are distinct from those of San Antonio and the Sierra de Santa Lucía. Some who were more bold spoke to us some words in Castile, and one asked for Captain Fernando Rivera."<sup>9</sup>

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<sup>8</sup> Bancroft, *California*, vol. i, 499.

<sup>9</sup> Font's *Diário* of the date given.

## CHAPTER II

Building Activities.—Numerous Converts.—Fathers Mariano Rubí and Bartolomé Gilí—Consequences of Union of State and Church Under Spanish Kings.—Rubí and Gilí in Mexico.—Viceroy's Interference.—Rubí and Gilí at Soledad.—Both Depart from the Country

OFFICIAL reports on building activities for the first two years are entirely lacking. By consulting the Baptismal Register, however, we learn that already the second Baptism, dated December 25, 1791, was administered in the church of the Mission (*en la iglesia de esta Mision*), whereas, when the first entry was made on November 23rd, six weeks after the founding, this important circumstance was not mentioned.

The first regular annual report, dated December 31, 1794, and signed by Fathers Diego García and José de la Cruz Espí, relates that, during the year, one-half of the front wing of the quadrangle was constructed of the same material, and the walls were built just as high and thick as those of the preceding year. This proves that during the year 1793 considerable building was done, which must have begun in 1792, on account of the numerous converts who applied for admission to the Christian fold. This may be inferred from the fact that, whereas at the close of the first year, 1791, nearly three months after the Cross had been raised in the valley, only nine Indian Baptisms had been administered, twelve months later, December 31, 1792, as many as 115 additional entries of Indian Baptisms were recorded. Few of the earlier missions could report similar success at the very beginning.

This result is the more remarkable because in that year two friars were in charge who had made a bad record for themselves in Mexico, nor would they have been allowed to proceed to California, of all the places where such characters could be least acceptable. Unfortunately for the good name of the missionary College of San Fernando de Mexico, Viceroy Manuel Antonio de Flores, for reasons not divulged by him, held a

protecting hand over them when they should and would have been expelled, at the time, too, when the once fearless and energetic Father Francisco Palou held the post of guardian or superior of the community, which enjoyed a fine reputation for the sanctity and apostolic zeal of its members. Here we have an object lesson of the consequences of the wretched position the Catholic Church occupied under the "union" of Church and State as understood in the so-called Latin countries, notably Spain. The original idea of the union between the Church and the secular power was a beautiful one, to be sure. In the Ages of Faith, the Middle Ages, this union was actually regarded as a marriage between the Church and Royalty. The Church contracted to teach the nation whatsoever Christ had committed to her, which all of itself would make the individuals and the whole nation happy, consequently lighten and ease the burden of the secular government. Royalty, or the secular government, in turn bound itself to protect the Church in her mission of communicating the divine truths and administering the Sacraments. The secular government, as the chief beneficiary, not only contracted never to interfere with the work of the Church, but engaged to provide the necessary means for the maintenance of the ministers of the Gospel so that they might devote themselves entirely to the mission Christ entrusted to them.

This was calculated to produce a happy condition of affairs in the State as well as in the Church so long as royalty or the secular authority was animated with the same purpose as was the spiritual authority, that is to say, so long as the secular government aimed at furthering the interests of Almighty God in accordance with His Divine Laws, to which the king or government was subject as well as the least member of the Nation. Alas! Ambition and greed would seize hold of the secular power only too often. Then it felt the bonds which held it to the other partner of the union to be unbearable. There would be interference on the part of royalty for the purpose of securing what the Church possessed in her own name. The king moreover would want to lord it over the



Church, and have her serve, instead of as a lawful spouse, as nothing more than a maid-servant. The end would be a divorce when the king or secular government, could not subject the spouse or partner of the union to his whims, forsooth compel her to sanction his disloyalty to her or to agree to his usurpation. That is what happened in Germany, France, England, Portugal, and Spain. In the latter country royalty boldly assumed the powers of the very head of the Church by constituting itself the Vicar-General of the Pope, so that the King was actually supreme in disciplinary matters. His representatives frequently assumed the same right in their districts. In California, for instance, Governor Felipe de Neve, in virtue of this royal claim assumed to forbid Father Serra to administer the Sacrament of Confirmation until he presented the original Papal Bull empowering him to exercise that prerogative. As Fr. Serra had only received a copy of the original Bull, which copy however had been approved by the Viceroy of Mexico, Father Serra refrained for two years from visiting the missions and giving Confirmation. At the end of that period the haughty and conceited official, Governor Neve, received the assurance from the viceroy that Fr. Serra's authority was regularly documented at the capital.

When Catholic governments played such capers, like unfaithful husbands, so to speak, disregarded the sacred bonds that existed between them and the Church, it stands to reason that it would mean suicide for the Church to enter into a *union*, a marriage union as the Ages of Faith pictured it, with a king or government that takes no interest in the affairs of Almighty God, and who refuses to be bound to govern according to the Divine Laws, and consequently will want to employ the Church if at all, only for governmental ends. Such a union would have to be likened to a mixed marriage, which the Church abhors in her children, and therefore could not be expected to enter herself.

These remarks will enable the reader to understand how it happened that a viceroy could lord it over a religious institute to the extent of compelling it to confer membership upon

individuals who possessed no religious spirit whatever, and who flatly disregarded every regulation and even the vows. The viceroy simply acted as patron of the Church in his district in virtue of the royal patronage (*patronato*), claimed by the king and delegated to the viceroy in spiritual as well as secular matters. He objected to the expulsion of the two men who wore the garb of Franciscans, but behaved like hoodlums while at the seminary of San Fernando. The consequence was that the whole College suffered the deepest anguish of soul, and that it killed the Fr. Guardian, Palou, who in California had proved himself so fearless and resourceful. At all events, already ailing, the state of affairs in the house which he could not remedy, hastened his death, and he passed away sometime in July, 1789, before the expiration of his term of office. "In the face of the calamities," wrote Father Pangua to the succeeding viceroy, "he (Palou) found nothing else to do than weep like a child, and from fear lock himself in his cell. The vicar was likewise of the same age and filled with fear. We others cried for a remedy to God who was punishing us for our sins or trying us."<sup>1</sup>

Fr. Gilí repeatedly petitioned Viceroy Gigedo Revilla for permission to join some other Franciscan convent, but the viceroy refused. This, too, was something that did not concern the viceroy, who seems to have determined that the obstreperous pair should remain in the jurisdiction of the College, which would have been glad to see them depart. Both then asked to be allowed to proceed to California. Strange to say, this request was granted by Viceroy Revilla Gigedo. The College Superior and the council hesitated to let them go to the Indian missions, but Fr. Noriega, who filled out the term of the deceased Father Palou, and the *discretos* or councillors then persuaded themselves that, since the two men were of no use to the community, and a change of climate with suitable occupation might effect an improvement, it would be well to have them depart. Finally, an order of the viceroy in October, 1790, removed all objections and hastened Rubí and Gilí to Cali-

<sup>1</sup> Fr. Thomas de Pangua to Revilla Gigedo, August 28, 1793.—"*Santa Barbara Archives*,"

ifornia. Before leaving, both were warned that if they continued in their old ways, they would arouse the anger of the viceroy and would be sent back to Spain. Fr. Presidente Lasuén was advised to assign them to suitable places in charge of prudent companions. Thus it was that Rubí and Gilí were inflicted on the Indian missions, the former arriving in July, 1790, the latter one year later.

Fr. Rubí was assigned to Mission San Carlos where his entries appear in the Baptismal Register from November 29, 1790, to July 12, 1791. He seems to have conducted himself in such a way that Father Presidente Lasuén hesitated not to place him as assistant at the new Mission of Soledad when this establishment was founded on October 9, 1791. Father Diego Garcia was the senior missionary. Only four months later, probably at his own request Fr. Garcia was transferred to Mission San Antonio. Father Lasuén, residing at the next Mission north, was aware of what was going on, and therefore we must conclude that Fr. Rubí cannot be declared guilty of anything unbecoming a missionary in the moral line, otherwise Fr. Lasuén could not in conscience have made the next move. He concluded to place the two friars Rubí and Gilí together in the same place. Gilí was therefore called from Mission San Antonio, where he had been stationed since July, 1791, and made assistant to Fr. Rubí. For a whole month the latter had labored alone at Soledad, but nothing out of the way is reported of him. In March, 1792, Fr. Gilí arrived, and then the two labored together till about the end of August. They must have done good work, inasmuch as during this very period the most numerous converts were enrolled that entered the baptismal register at any time. That would be unintelligible if the two priests had not conducted themselves in an exemplary manner. The numerous converts had to be instructed, and this the two missionaries observed in accordance with the laws of the Church and the regulations governing the Missions. If under the strain and the unfavorable climate at that time of the year Fr. Rubí broke down, it need cause no surprise. At all events, he appealed to the Fr. Presidente to allow him to return

to the College in Mexico. Unfortunately the Superiors could not act without the consent of the Supreme Government officials, which shows how little independent the missionaries in California were of secular dictation under the "union" of State and Church in the Spanish dominions. To be brief, the Fr. Presidente had the presidio physician examine Fr. Rubí, who thereupon issued the following certificate: "I certify that the Rev. Fr. Mariano Rubí, Missionary Apostolic, is suffering from a disease which requires a long time to be cured; and that, though it be effected, I consider said Father much exposed to new relapses; and consequently the malady is more serious considering the indispensable application and hardships of his ministry which are adverse to the indispositions that afflict him.—Pablo Soler, Royal Surgeon.—Monterey, January 10, 1793." This document was offered to the acting-governor, José Argüello, who accordingly issued the permit allowing Fr. Rubí to embark for Mexico.<sup>2</sup>

From the circumstance that the nature of the disease was not specified in the certificate, Bancroft jumps at the conclusion that Fr. Rubí had become ill in consequence of misconduct at Soledad. There is no basis for the assumption but his eagerness to besmirch the name of missionaries whenever there is some chance. From the conduct of Fr. Presidente Lasuén, and from his clear declaration, we must conclude that both Rubí and Gilí were not guilty of the charge prurient minds desire to fasten upon them. This becomes evident from Fr. Lasuén's statement to the viceroy, who insisted on being informed of the nature of the disease, which he presumed was the same that had afflicted Rubí in Mexico before he had reformed. Fr. Lasuén's solemn declaration is as follows: "*I candidly confess that I find in said Fathers neither faults nor excesses which demand that they should be dealt with before royal judges.*"

The viceroy and his courtiers were here given more than they had bargained for. Fr. Lasuén's dignified answer implied not only a denial of any misconduct of the sort referred to, but also a well merited, stinging rebuke. If the courtiers expected

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<sup>2</sup> Cal. Arch., Dept. St. Pap., Benicia, xx, 351.

the report of something unsavory as a matter of course, why did they inflict the two men on missions among Indians, where the missionary is bound to teach more by example than by words? The blame, therefore, rested on the courtiers. Fr. Lasuén was just the man to administer such a medicine, as even the mighty Galvez learned in Lower California. It is a pity that Bancroft's favorite, Felipe de Neve, had not to deal with the intrepid Fr. Lasuén.

It will be observed that the Fr. Presidente refrains from even mentioning the name of the disease to which the viceroy alluded. This was in line with the practice of the missionaries who loathed the very name of the malady. When they had in their annual reports on the Indians to refer to the disease that was decimating the native population, they used the term, *Mal Gálico*, or *Gálico* for short. Fr. Guardian Pangua of the College in Mexico writing to Fr. Lasuén used another veiled term, urging him to report at once if the "*miracle*"<sup>3</sup> occurred, as in that case the viceroy would remove the culprit immediately. It was in reply to this demand that Fr. Lasuén made above solemn declaration. In this matter the missionaries simply followed the warning of St. Paul: ". . . all uncleanness, let it not so much as be named among you, as becometh saints."<sup>4</sup>

Fr. Gilí remained alone after the departure of Fr. Rubí till the return of Fr. Diego Garcia, who was recalled from San Antonio and started to baptize on February 9, 1793. Fr. Gilí's last entry is dated January 20, 1793. During the month or two, as Fr. Lasuén reported, Fr. Gilí had four quarrels in public with Fr. Garcia. "Fr. Gilí's whole illness consists in his intense disgust for having to stay in the country; and for that there is no remedy but to depart. Yet, gentle Fr. Lasuén in pity explains that Fr. Gilí needed gentle treatment, and would therefore be allowed to go to Fr. Giribet at Mission San Luis Obispo. There he labored till January 15, 1794, when he was permitted to retire to Mexico.

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<sup>3</sup> Ironically so termed.

<sup>4</sup> Ephesians, cap. v, 3.

### CHAPTER III

Annual Reports.—Notable Entry.—A Donation.—Bancroft's Unscrupulousness.—Fr. Diego Garcia.—Fr. Mariano Rubí.—An Epidemic. Church Enlarged.—Drawbacks.

ABOUT the beginning of February, 1793, under orders from Father Lasuén, Father Diego Garcia again took charge of Mission Soledad. Soon thereafter Father Francisco Miguel Sanchez became his associate. Little is on record about their activities. They, like the friars at other missions, contented themselves with annually reporting in prescribed form the number of Indians baptized, married and buried, the increase or decrease in the live stock, and the number of fanégas of cereals and vegetables planted and harvested. This information the reader will find summarized in the Tables on the Spiritual and Material Results. Of their joys and sorrows, their successes and failures etc., in the spiritual or temporal order they recorded nothing, much to the regret of the historian, who must make the best of the figures which the annual reports present.

An incident of more than local interest is noted in the baptismal register of this out-of-the-way Mission as follows: "On May 19, 1793, in the church of this Mission of Our Lady of Soledad, I baptized solemnly a man of about twenty years of age, called in paganism *Iquina*, son of a pagan father named Tagualmiki, who in the years 1789 was killed by the American Gret (Gray), captain of the sloop called *Washington*, belonging to the Congress of Boston. His mother, likewise a pagan, was named *Isocoto*. Both parents were natives of Nutka (Nootka) and of a rancheria which lies to the west of Tasis. I gave him the name Francisco Miguel. The Godfather was Ignacio Vicente Vallejo, corporal of the guard of this Mission.—In witness whereof I sign, Fr. Francisco Miguel Sanchez."

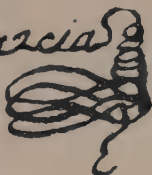
In a memorandum Fr. Diego Garcia, under date of May 20, 1794, certifies that he had, in consideration of a contribution of thirty dollars, received from Lieutenant José Darío



Argüello, commander of the presidio at Monterey, celebrated thirty holy Masses—ten for Miguel Sangrador, ten for his mother, and ten for the souls in purgatory. Sangrador at the time was the master-tanner and shoemaker at Mission Santa Clara, who died early in 1794. He had come from Mexico with other artisans about the year 1792, according to Bancroft. He probably willed this amount of money with the specifications in charge of Argüello, who may have thought that it was best applied to the benefit of the Fathers in the poorest mission. Argüello was the father of the only priest produced by California down to the year 1846. For details the reader is referred to our local histories on Santa Barbara and San Gabriel. The incident shows that sometimes, at great intervals, a pious benefactor in this or similar ways would enable the Fathers to dispose of government legal tender for "cash;" for, what they received from Mexico as stipends always arrived in the form of articles specified by them, never in silver or gold.

Bancroft at this stage gives vent to some remarkable vicious charges against Fr. Diego Garcia. Says he in Volume I, page 499: "Garcia, if not partially insane, was unpopular and disobedient." Again on page 500 Bancroft asserts: "Of Garcia's shortcomings I shall have more to say hereafter. At Soledad he once neglected to sow grain on some frivolous pretext, and the neophytes were near starving in consequence."

*Fr. Diego Garcia*



We wonder what is to come next. We discover nothing till page 713 is reached. There the veracious historian winds up as follows: "Garcia was generally a supernumerary, and his services as minister were not in great demand. One year on some frivolous pretext he neglected to sow grain; he made himself obnoxious to each successive associate; and once when as-

signed to San José refused obedience. Naturally no objection was made to his retiring at the end of his term of ten years, the coming of which probably saved him from dismissal by Lasuén. His license was dated July 8, 1797; his last signature at San Francisco was on May 18th."

The charge of insanity and disobedience is contained in the other accusations, wherefore they both may be dismissed, or taken up with the others. At Soledad Fr. Garcia is charged with not having sown grain which caused the neophyte Indians to starve. It seems that Bancroft is confounding him with the Fathers Rubí and Gilí; for it was the necessity of having to play farmer, raise corn, wheat, beans, etc., and care for live stock that disgusted both. Rubí bore the title of *Lector*, which with Religious means Professor, we do not know of what department of learning. With Gilí, he instructed the converts and children well enough, but to play farmer was too much. If they had been true Religious they would have adapted themselves to the evident needs of the people and country for the sake of winning the Indians, as did other Fathers. That, and all around worldliness, and not having been trained in the Franciscan school of piety, was all that ailed them, and therefore they insisted on leaving California. With Fr. Garcia the case was different. There is no evidence that he objected to serve as missionary after the system in vogue, and he therefore led the Indians in planting, sowing, etc., Bancroft to the contrary notwithstanding.

We fortunately have the records of Soledad, and so can convict Bancroft of slander. In the year, during which both Rubí and Gilí were in charge, despite their aversion to acting as farmers, they planted eleven *fanégas* of wheat, three of barley and two of corn, but harvested altogether only 345 *fanégas*. They had to learn from experience how to make the most of the soil and the climate. They also planted two *fanégas* of beans which yielded nothing. Early in 1793 Fr. Garcia was recalled to Soledad. He planted altogether fifty-one *fanégas* of grain, and harvested 779 *fanégas* or 1298 bushels. In 1794 he planted altogether 32 *fanégas* which yielded only 234 *fanégas*

or 390 bushels, owing to unfavorable weather, doubtless. 1795 proved a year of drouth and scarcity; but it was not Fr. Garcia's fault, who had planted 59 fanégas of grain, more than ever before, but harvested nothing. The following years, as the reader may gather from the respective Table, were more productive because the weather was favorable. Hence Bancroft lied when he accused Fr. Garcia of neglecting to sow grain.

Bancroft's next formidable charge is that Fr. Garcia was generally a supernumerary because his services were not in demand or he was unsociable. Unfortunately for this unscrupulous historian, we possess the official *Lista* of the Fathers, which was drawn up annually by the Father Presidente. According to this document Fr. Garcia was the assistant of Fr. Cambon at San Francisco for three years from his arrival, September, 1787, to September, 1790. Fr. Faustino occupied the third place. Thereupon he was stationed at Santa Clara, as supernumerary, indeed, but awaiting the completion of the preparations for founding Mission Soledad. Meanwhile his name appears in the baptismal register of Santa Clara from October 2, 1790, until June 12, 1791.

Thereafter he probably stayed with the Fr. Presidente, Fr. Lasuén, at San Carlos, making the immediate arrangements for establishing Mission Soledad a few months later. At all events, the fact that Fr. Lasuén selected Fr. Diego Garcia to be the founder of Mission Soledad, speaks well for him. With his companion, however, he did not harmonize. He therefore surrendered the place to Fr. Rubí and with the consent of Fr. Lasuén, of course, he exchanged places with Fr. Bartolomé Gilí. Fr. Rubí, on account of his unconquerable disgust with the country and his disdain for the agricultural part of the California missionary life, soon after, August, 1792, retired. Thereupon Fr. Diego Garcia was recalled to Soledad and served there till April, 1796. His term of ten years of service in the Missions would expire in the following year. He accordingly with the permit of the Fr. Presidente was again stationed at San Francisco as assistant to Fr. Martin de

Landaeta, Fr. J. H. Fernandez being the supernumerary. With the usual permit, in company of three other retiring Fathers he sailed for Mexico.

From this examination the reader will know how to appreciate Bancroft's assertions about Fr. Diego Garcia. No better founded is Bancroft's charge about Fr. Mariano Rubí. Fr. Presidente Lasuén declared that Rubí, while in California, was not guilty of misconduct in the moral line, as was already stated; and that therefore the viceroy would have no occasion to take action.

"Fr. Mariano Rubí is *musico organista*," Fr. Guardian Pangua wrote to Fr. Lasuén. That explains to a great extent the poor man's bad humor. A musician without a musical instrument in gloomy, lonesome Soledad at that! Had he possessed even a poor violin, he could have whiled away the time, and he could have taught the Indian children some songs and hymns. That would have soothed his ruffled spirit, and probably would have reconciled him with his dreary lot. A true religious would have made the most of the situation to grow in spirituality; but Rubí, who had not received whatever education possessed in Franciscan atmosphere, merely grew more wretched and irritable. He wore a Franciscan habit by the grace of the viceroy, but he was not a Franciscan.

Despite the differences among a few missionaries at Soledad, numerous savages asked to be admitted to the neophyte family at this period. All had first to be instructed in the rudiments of the Faith they wished to embrace. This diverted the attention of the two discontented friars and prevented them from brooding over their grievances, real or imaginary. By the end of the first decade the baptismal register contained the names of 704 Indian converts. There were recorded also 164 marriages, and 224 deaths. The community of new Christians consisted of 269 male and 252 female Indians for whom the Fathers had to provide the necessaries of life. This was effected by the converts themselves under the guidance of the missionaries, who relied upon the product of the fields and the herds of live stock for the maintenance of their wards. At the period,

December 31, 1800, the live stock consisted of 1000 cattle, 3000 sheep, and 64 horses, according to the Annual Report of Fathers Mariano Payeras and Antonio Jayme.

In 1802 an epidemic, the nature of which is not stated, visited Soledad, and raged severely particularly in the spring months. The two Fathers Payeras and Jayme on February 11th reported five or six deaths every day. The Fathers were accordingly overworked visiting the sick and burying the dead, and the neophytes began to abandon the Mission. To add to the worry of the harrassed missionaries, it was found that on February 28th three Indians had been murdered, but no details were mentioned.

Notwithstanding all these drawbacks, the Mission population instead of decreasing steadily increased in numbers until 1805 when it reached the highest mark in the history of the Mission which reported 688 neopyhtes. After that, for lack of savages in the district to convert, and owing to diseases communicated by vicious Mexican soldiers, as noted at all the Missions, the population slowly dwindled, so that by 1810 Soledad had the smallest number of converts of all the Missions, except San Carlos. It then had on its roll 355 male and 243 female neophytes, or altogether 598 souls to 511 at San Carlos.

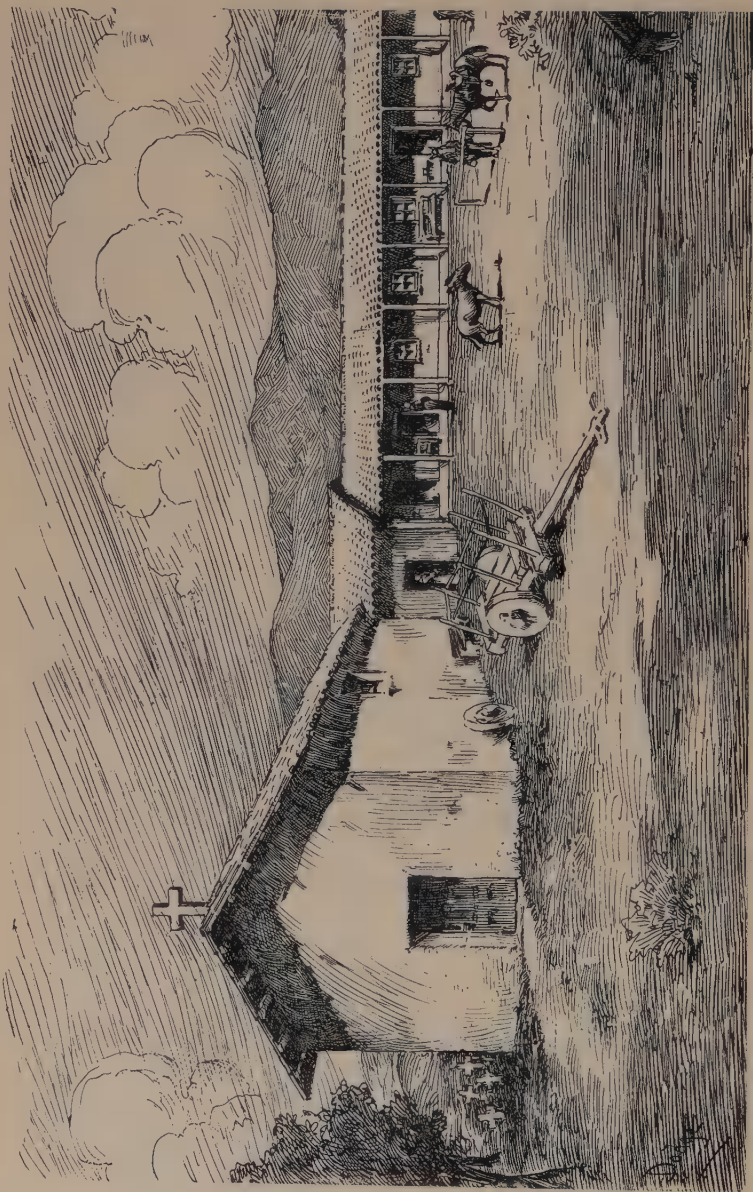
In their annual report of December 31, 1805, Fathers Ibañez and Jayme relate that the church edifice had been enlarged by as much as twelve varas or thirty-four feet, and that the roof was raised three varas or nine feet and covered with tiles.

During the year the additions to the sacristy were a silver chalice, a chasuble, and four albs.

Without giving authorities, Bancroft asserts that in 1808 a new church was begun. He probably misread the report of 1805.

During this first decade of the century and later Fathers Florencio Ibañez (Ybanez) and Antonio Jayme labored together in the cheerless valley of Soledad. At times they would suffer under the burden of their missionary hardships, not to mention the heat of the summer months. In such predicaments





MISSION LA SOLEDAD COMPLETED. (Drawing by A. Harner).



illness became doubly painful for want of proper medical treatment and ordinary facilities. Father Presidente Estévan Tápis, on his regular rounds probably, visited poor Soledad also. In his report of December 2nd, 1805, he relates that Father Ibañez, during the months of October and November had been too ill to celebrate holy Mass. When at last he could approach the altar again, his companion Father Jayme, fell sick with constipation and for four days battled with fevers.

One may easily imagine that the missionaries at all the missions must have suffered not a little from the cookery contrived by the Indian youths who occupied the posts of cooks, especially in the first years. Ignorance, uncleanness and slovenliness afforded the Fathers no end of mortifications. There would be no need to look for opportunities of selfdenial. It must be remembered that female domestics were not permitted nor tolerated around the quarters of the missionaries. Hence the spiritual and temporal guides of the neophytes often had occasions to make the best of the disagreeable circumstances, and pretend they were highly satisfied lest the youthful and indispensable attendants might feel hurt. However, the poor missionaries have left no record on this phase of their mission life. That account concerned their Divine Master alone.

## CHAPTER IV

The *Interrogatorio*.—The Replies.—Death of Governor José Joaquín De Arrillaga.—His Last Will.—Fr. Sarria's Note.

TOWARD the end of 1812 the Spanish Government decided to learn something more about the California Indians than could be gathered from the Annual Reports of the Missionaries. It therefore compiled a list of thirty-six questions which would draw out the information desired. This list called *Interrogatorio*, was directed to the Bishop of Sonora, who had spiritual jurisdiction over the west coast. Under date of August 13, 1813, the Bishop communicated the request of the Government to the Superior of the California Missions, Father Presidente José Señan, who sent the list of questions to the Franciscan missionaries of the nineteen Missions, then in existence. The Fathers at each Mission accordingly answered to the best of their knowledge, and returned their replies, or *Respuestas*, to Fr. Señan, who from them compiled a general report for the Spanish Government. His paper was dated August 11, 1815.

The replies concerning Mission Soledad were drawn up and signed by Fr. Antonio Jayme. Omitting the questions, because they may be inferred from the *Respuesta* or reply, Fr. Jayme answered briefly as follows:

1-2—The classes of people who are at this Mission of Our Lady of Solitude, since the year 1796, during which time I am here, are all pure Indians from the four winds whence they came to the Mission and are still coming to be baptized.

3—When they come to be baptized they all speak the language of their tribe, but as soon as they are baptized those that are young begin to learn the Spanish language.

4—They are fond of their women, but most of them with facility leave them for others. They love their children, but

they do not induce them to learn anything, neither agriculture nor mechanical arts if the Mission Fathers did not care that they apply themselves.

5—No aversion to the Spaniards has been observed in them, nor to the Americans; they soon make friends of them.

7—In the Mission they have no desire for writing, nor in their pagan state did they write, or have they any desire to read.

9—The virtues observed in them, and which dominate, is charity and hospitality. They will give all they have. Whoever reaches their hovels is at once offered the food they possess.

10—No superstition has been known among them. (Fr. Jayme was of a rather retired nature, otherwise he must have noticed various superstitions.)

11—Of the four languages spoken about here there is a catechism (i.e., the *Doctrina* consisting of the usual prayers and Acts, besides the Ten Commandments, Precepts of the Church, chief points of Faith, the Sacraments etc.) All are new because the Mission establishment is new.

12—No idolatry whatever has been known to exist here.

14—In their pagan state as to the compacts and conditions which they used to practice for their matrimonials, some ask the women from their parents, regaling them with some little things, and others avail themselves of the aid of their relatives.

15—The pagans in their rancherias have their healers who cure with herbs; and with a flint they bleed the sick at the part that causes pain; and even the Christians are accustomed to apply their remedies. The malady that predominates among them is the Gálico (venereal disease) which is killing them off, and we have been unable to procure a means to stop it.

16—Every tribe of Indians has knowledge of the four seasons of the year just as in their pagan state. In paganism, however, they had no regular time for meals. They would eat at all hours, and even at the Mission they do the same.

17—At the Mission three meals are given them of the seeds they bring.

## 26 Missions and Missionaries of California

18—They used no intoxicating liquor in paganism nor do they use them at the Mission.

19—In their pagan state they did not adore the sun, moon, nor anything.

20—In paganism they at burials employ no ceremonies whatever, but there is much wailing, and then the body is interred. At the Mission they still use the same plaint.

21—All adhere to the customs of their territories.

22—Sometimes they comply with their contracts or bargains, sometimes not. It is the same with their promises.

23—They are inclined to lying, and it is not known that they have any opinions on the matter.

24—The vice that predominates most among them is laziness. Yet they readily offer services to one another without any compact.

25—In planting, the community labors for itself, and for each one (i.e., the Christian community under the Fathers.)

26—Some are irascible.

27—They offered no adoration to gods, much less did they immolate.

28—Among the Christians one is rich as the other. (See 25)

29—The only fondness displayed in paganism for music was to play a sort of flute made by themselves; but in the Mission they are all fond of all kinds of music.

30—In their pagan state they sang some songs, but sad ones.

31—They had no idea of eternity; but in the Mission they are taught about it.

32—They wore no clothing in paganism; only the women covered themselves with a kind of apron of plaited grass or tules.

33—In the Mission the men wear the cotton, *taparabo* (breech cloth), and *frezada*. The women have the *cotón nagua* (pettitcoat) and the *frezada* or blanket.

Soledad, June 20, 1814.—Fr. Antonio Jayme."

Just at this time, Governor José Joaquín de Arrillaga, by the soldiers and settlers affectionately called "Papa" Arrillaga, under whom the Missions enjoyed their golden age, so to speak,

while on a tour of inspection was overtaken by a serious illness. He hastened to Soledad in order to put himself under the corporal and spiritual care of his friend, Fr. Florencio Ibañez. There the governor died on July 24, 1814, at ten o'clock in the evening, after he had received all the Sacraments of the Catholic Church like a good man and faithful official.

Governor de Arrillaga had made his last Will and Testament only nine days previously. It is such a model that we reproduce it here entire as follows:

*"Viva Jesus*

"In the Name of the Most Holy Trinity, God the Father, God the Son, God the Holy Ghost, three distinct Persons, but only One God!

"I, Colonel Don José Joaquin de Arrillaga, Governor of this New California, believe and confess the ineffable Mystery of the Blessed Trinity, and finding myself afflicted and in peril of death recognize in this hour my just judgement, for which reason I execute this my Testament in the following form:

"1—Firstly, I charge that wherever called by His Divine Majesty, my lifeless body be vested in the habit of the Religious of our Father St. Francis, and my grave be in one of the churches wherever I may die.

"2—Item, I charge further that for me be said one hundred Masses in the Mission of San Antonio, and as many in the Mission of San Miguel, the alms for which the Habilitacion (paymaster's office at Monterey) will pay.

"3—Item, it is my will that to my servants Joaquin Montanchon and Manuel Botas, after my death, shall be paid to each one eighty or one hundred dollars, leaving this to the disposition of Ensign Don José Mariano Estrada.

"4—Item, to my Dieguiño Indian Antonio shall be likewise given 25 or 30 dollars in order that he might restore himself to his Mission; and what should be given to Mariano Montanches I leave to the discretion of said Ensign..

"5—Item, At the Habilitacion of this presidio exist deposited 699 dollars which belong to the deceased Curador Miguel Sangrador, who left them for his deceased wife and the Mis-

sions of Santa Cruz and Santa Clara, but their distribution has not been executed because of the difficulty of sending the money to Reyno and thence to Europe.

"6—Item, that he settle the account with an elder brother called Miguel Ignacio and three married sisters, and another named Maria Josefa whom I had offered to assist in so far as I could, but which was not done owing to the difficulty for conveying the money to Europe, but the expenses the undersigned will pay.

"7—Item, to said sister, Maria Josefa, her brother, the governor leaves as her inheritance, and also the proceeds that may result from his salary in the settlement of the treasury to the day on which he may die, for the execution of which he appoints his cousin, Don Martin de Embil, residing at Vera Cruz.

"8—To Señora Gertrude Beltran shall be given eighty or one hundred dollars, and forty additional for the Indian women who assisted her in washing, the distribution of which the said señora shall make to the said Indian women as appears best to her.

"9—Don José Ignacio Argüello, Curate of the Pueblo de Torin on the Yaqui River, is debtor to me for five hundred dollars, with which on my account the Habilitacion of San Diego supplied him.

"10—Likewise Lieutenant Don José Maria Estudillo is debtor to me for fifteen hundred dollars.

"11—The individuals named here in succession owe me what follows:

Cadet Don Raymundo Estrada.....	\$55
Corporal Juan Arroyo.....	15
Hermenegildo Vasquez.....	15
Alejandro Rodriguez.....	25
Guadalupe Cantúa.....	27
Simeon Castro.....	10
Maximo Martinez.....	25
Juaquin Soto.....	10
Total.....	\$182



"12—Item, I leave three dollars in favor of those who have died in the present war in accordance with the royal order which so prescribes.

"13—Lastly, I declare that as soon as I may die, Alferez Don Mariano Estrada (whom I name as executor) with the assistance of two witnesses shall make an inventory of all the articles which may be found in and out of my house, and to place them at public auction and surrender them to the highest bidder. They will deduct from the whole proceeds four hundred dollars for the same number of Masses additional in behalf of my soul. For the surplus they shall issue a check for my sister, Maria Josefa, whom I have already declared my heiress. From this moment I annul and declare null and void of value any other Testament or Codicil which I may have made; for it is my will that this one aloneshall be valid.—Mission Soledad, July 15, 1814.—José Joaquin de Arrillaga. (Rubrica).<sup>1</sup>

Estrada eventually carried out the wishes of the deceased at least so far as the holy Masses are concerned, as the following document shows:

*"Viva Jesus*

"I the undersigned Commissary-Prefect of these Missions of New California, certify having received in favor of the said Missions through the Ensign of the adjacent presidio of Monterey, Don José Mariano Estrada, the sum of 599 dollars as stipend for the number of Masses which correspond at the rate of one dollar for each. As a consequence, I have found that by mistake is missing one holy Mass of those that were ordered to be applied at the time. Of this said Ensign is informed for his complete satisfaction. This may be seen noted in the accounts of the Fathers of that date of the Mission of Our Lady of Soledad.<sup>2</sup> For his security and to make it stand corrected where it

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<sup>1</sup> *Cal. Archives, Prov. State Papers, Benicia*, xxxviii, 498-500.

<sup>2</sup> The Fathers were strict about their accounts, and therefore entered just what they received. They made no demands for the one dollar, as Hittell viciously asserts. In going over the books at his official visita—Fr. Sarría noticed the discrepancy and mentioned it in his certificate nearly four years later.

applies, I issue this to the said Alferez in the Mission of San Carlos on this eighth day of April, 1818.—Fr. Vicente Francisco de Sarría.”<sup>3</sup>

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<sup>3</sup> *Cal. Arch., Prov. St. Pap.*, vol. xxxv, P. 428.

## CHAPTER V

Demands of the Military Government.—Sad Consequences of the Mexican Revolt.—Indians Hold An Election.—Reports.—The Lands of the Mission.—Father Sarría in Charge.—Robinson's Description.—On Schools.—Military Demands Continue.

ON January 20 and February 8, 1815, the temporary governor, José de Argüello, called the attention of the commissary prefect of the Franciscans, Father Vicente Francisco de Sarría, to the destitute condition of the troops at Monterey and San Francisco. He asked that the Missions furnish the flour and blankets for the soldiers and their families. Though the distress was largely due to the indolence of the military, Fr. Sarría in a circular of February 16, 1815, urged the missionaries of those two military jurisdictions to provide what their Missions might spare and charge it to the paymaster of the respective presidio. Although with the prospects of receiving nothing more than a worthless scrap of paper on Mexico, the Fathers in the name of their dusky wards willingly agreed to supply what they could. Accordingly Mission Soledad, Fr. Antonio Jayme replied, would give two hundred arrobas (5000 lbs.) of flour. It would also continue to provide the covering for the body and the weapons demanded. In the following year, January 5, 1816, Fr. Prefecto Sarría issued another circular in behalf of the troops at Monterey, who then needed woolen cloth. Fr. Jayme replied that at Mission Soledad wool was scarce, but he would beg some from other Missions. Meanwhile he would forward twenty-five blankets. Fr. Jayme went to extremes, indeed, in his efforts to meet the demands of the idle and ungrateful soldiery.<sup>1</sup>

Fr. Jayme managed to secure some needed church goods; for he reported at the end of 1819 that the sacristy was enriched by adding two chasubles, one of red velvet with galloons of gold,

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<sup>1</sup> See *Missions and Missionaries*, vol. iii, 18-19.

and the other of embroidered silk with galoons of gold. Also a rich canopy of embroidered satin was procured.

From 1811, the year when the *memorias*, that is to say the goods sent from Mexico for the missionaries and soldiers, ceased to come, the Fathers would continue to fill out the blanks demanding reports on the spiritual and temporal activities at the various Missions. The details will be found in the chapter treating on the subject. However, down to 1823 nothing was reported from Soledad save what is contained in the Tables. The one exception is the little information for the year 1819. At last, on December 31, 1825, Fr. F. X. Uria, formerly of Santa Inéz, in the Annual Report for that year, wrote: "The sacristy was rebuilt which in the passed year was destroyed by floods; and all the rest has been repaired as well as possible."

An interesting event occurred early in May, 1822. Mexico had declared itself independent of Spain. The new government of Mexico thereupon demanded that the subjects in California also should swear allegiance to the new republic. The missionaries and their Indian wards, accordingly, took the oath of independence at Soledad during a general meeting on May 5, 1822. All were also privileged to elect a representative for the electoral convention which was to assemble at Monterey for the purpose of choosing a delegate to the Mexican Congress. The election took place at Soledad on November 19, 1826. The record of this election, the first and last accorded the Indians, deserves to be reproduced as a curiosity in the way of State Papers, as Bancroft notes. It read as follows:

"At the Mission of Our Lady of Soledad, this day, Sunday November 19, 1826, I, the chief Alcalde Gerónimo, last night summoned the people to come to the church. All being assembled, we attended our holy Mass and commended ourselves to the Blessed Virgin to give us a good heart that we may do what the comandante of the presidio has directed us to do. After hearing holy Mass, we went out of the church, and being together with all the people, I named Señor Simon Cota, who can write, as my secretary, and I chose two Scrutators, Odilon Quepness and Felipe de Jesus. Then out of all the people eleven

were set apart as the comandante prescribed, whereupon all the people retired except the eleven, whose names are . . . . They talked among themselves whom of all the men of the Mission they should send to Monterey. Three wanted Fernando, one was in favor of Isidro, two preferred Valentin, and four Juan de Dios. Then all the ten concluded that Juan de Dios was the man whom God desires to go to the comandante of Monterey, and hold himself subject to his orders. And this is to be known by all the people, and this paper we all that are here present will sign, affixing thereto a Cross because we cannot write; and Juan de Dios will carry it with him. (Here the Crosses were affixed.) Before me Simon Cota, Secretary of the Junta."<sup>2</sup>

Father Juan Cabot at the end of 1822, besides the state of the Mission as found in the Tables, could report nothing more than that the weavers when not occupied in the two weaveries, would do any kind of work that came to hand. In the way of church affairs Fr. Cabot remarks that there were four chalices and surplices for ten altar boys. Whether these goods were acquired that year or not, is not clear.

For the year 1824 his successor, Father Uria, notes that the church was repaired and fortified.

At the close of 1826 Fr. Uria reported that a fine alb and a corresponding amice were added to the sacristy wardrobe; and that for the field various implements and tools had been secured. It must have been difficult to acquire even that little, and we need not wonder that he grew disheartened at the situation. At all events, on June 18th of the same year he wrote: "Would that God might be pleased that my desire, for which I prayed Him these last fourteen years through the Poor Souls, might be realized. It is that these Missions might be secularized" (that is to say that the Indians might be given control of the property and a secular priest might take charge of the spiritual affairs), "so that we Fathers might not be the stumbling block."<sup>3</sup>

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<sup>2</sup> Bancroft, *California*, vol. ii, 623.

<sup>3</sup> Bancroft, ii, 623, Note.

Fr. Uria, however, had to shoulder another annoyance of the mission enemies, who were hungry for the mission lands. At the request of Governor José Echeandia and his subservient territorial assembly of 1827 the missionaries of the various Missions described the extent of the lands belonging to each missionary establishment. Fr. F. X. Uria performed this duty for Mission Soledad as follows:

"In compliance with the order of Your Honor (Echeandia), I have to say that the locality of this Mission is in 36 degrees and one-half north latitude, a little more or less, at the end of the Monterey Plain. Its boundaries meet those of Mission San Carlos towards the west. From the south to the north the Mission land extends from the place called La Laguna de los Palos to Chualar. In the first, which is towards the south, is found a rancho for 2000 head of sheep; and two leagues farther on to the west is another rancho for 1600 head, and this with the permission of the Rev. Missionary Fathers of San Carlos.

"In the second rancho, which lies to the north, are about 1800 sheep. The herds of this line, because there is no fence, to the east mix with those of San Carlos. To the east of this line are the cattle and horses of this Mission, about 4000 head of the former and 800 of the latter. Here the Mission has its lands contiguous to the Rancho de San Antonio, all from south to north.<sup>4</sup> This soil is very sterile. Only when there is a heavy rainfall it is somewhat covered with vegetation. The two sierras that form the cañada or cañon are very barren and unsuitable. The Mission has but a few patches visited by some herds of cattle toward the Tulares northeastward. The Rio de Monterey (Salinas) runs through the whole cañon, but this water serves only for the live stock because it is too low for irrigation. Only an arroyo is serviceable. It emerges from the sierra on the south to the east of this Mission for about four leagues, and this has facilities for irrigation till the month of

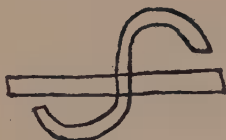
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<sup>4</sup> The description is not very clear. Bancroft understands Fr. Uria to say that the Mission lands extend 9-20 leagues from east to west, and three leagues from north to south. See his *California*, ii, 623.



June or July when it runs dry. Besides this the Mission has one or the other irrigation facility.

"In the way of groves and forests the Mission has only some poplar, alder and willow trees along the river valley, and on the brow of the hills some very crooked live oak and similar crooked trees. Other kinds of timber are unknown.



Mission Cattle Brand

"I remit, on a separate sheet, an impression of the cattle brand. The mark for the sheep is *un bocado por abajo en ambas orejas*. This is all I have to report. Fr. Francisco Xavier Uria. —To General José M. Echeandia."<sup>5</sup>

At the end of 1828, Fr. Pedro Cabot, the brother of Fr. Juan Cabot then at Mission San Miguel, noted in the report that tiles and bricks were made for repairing and reconstructing existing buildings. A smithy and a carpentershop were in operation. For the sacristy he procured a red cope of damask. Early that same year, 1828, Fr. Prefect Sarría took up his abode at Soledad, as Fr. Uria had gone to take charge of Mission San Buenaventura. He was nominally under arrest, however, for refusing to swear allegiance to the suspicious patchwork called the constitution of Mexico. and therefore allowed Fr. Pedro Cabot to officiate in temporal matters.

Under date of December 31, 1832, Fr. Sarría reported that a provisional church building, sufficiently apt for divine worship, had been erected, because the church which existed before had collapsed in consequence of floods. This must be the little structure of which the roofless walls are still surviving the ravages of time. There were but few Indians in the vicinity at this time. All found room in the small edifice. A few paintings still decorated the walls after 1832, the year in which the

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<sup>5</sup> *Cal. Arch., State Papers, Missions*, vi, 184. Dates are not given.

missionaries at all the missions signed their last reports to the government; for secularization, rather confiscation, had become the topic of the legislators.

About two years earlier, Alfred Robinson visited the Mission. In his *Life in California* he describes what he saw and experienced as follows: "It was near sundown when we arrived and dismounted at the door of La Soledad, the gloomiest, bleakest, and most abject-looking spot in all California. This Mission was founded in 1791; and although it presents a very unpromising aspect to the traveller from the gloominess of its exterior, its interior exhibits a striking contrast. A pious old man controls its concerns, and pours out to his guests with free hospitality the abundance thereof. His charities, his goodness, and meekness of character are proverbial; and to have known the old Padre Sarría was a happiness indeed. In the kindness of his heart, he gave me a letter of introduction to the priests of the other Missions."<sup>6</sup>

"Much ado is made in California with regard to schooling," wrote Fr. Presidente Narciso Duran, on December 31, 1831, "but it is only for the purpose of hoodwinking those far away." As early as July 3, 1827, Echeandia urged Fr. Commissary Vicente de Sarría to have schools opened at all Missions. Fr. Sarría, accordingly issued a circular six days later. Efforts were made, but with poor success. Lack of materials, such as books and slates, and especially the lack of teachers, were the drawbacks that rendered schooling of regular order impossible. Moreover, as Fr. Durán declared, the settlers and their children cared little or nothing for the arts of reading and writing. How could Indians be expected to take to learning what the white people despised?<sup>7</sup>

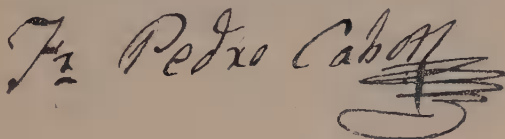
With regard to Mission Soledad a letter from the missionary is enlightening, and may be said to be typical of the conditions at all the missions. "In reply to the official communication of Your Honor (Echeandia) which circulated through the Missions, and was dated March 17, 1829," wrote Fr. Cabot,

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<sup>6</sup> Robinson, *Life in California*, p. 90.

<sup>7</sup> See *Missions and Missionaries*, iii, 325-236, 397-400, for details.

"I have to say that in this Mission no school has been established for the reasons which the Rev. Fr. Francisco Uria manifested to Your Honor relative to schools. He in substance explained to Your Honor that no schools could be established on account of the lack of teachers, lack of funds to pay one, and the lack of pupils. After taking away those that serve in the house and assist at the administration of the Sacraments, there will be left only one or the other boy for driving away the birds. Soledad, April 22, 1829. Fr. Pedro Cabot."<sup>8</sup>

A handwritten signature in dark ink, reading "Fr. Pedro Cabot". The signature is written in a cursive style, with the first letters of "Fr." and "Pedro" being capitalized and prominent. The name "Cabot" is followed by a series of horizontal and vertical strokes, suggesting a flourish or the end of the signature.

The demands of the idle military continued as ever; but the Missions, especially Soledad, had become so poor that a circular issued on August 16, 1830, at the instance of Echeandia elicited few replies. Some had nothing more to contribute, while others contributed little. The neophytes themselves suffered from lack of clothing as well as substantial food. The settlers should have contributed, but they seem to have been spared. On October 30, 1830, Fr. Sarría himself notified Manuel Jimeno, the Governor's secretary at Monterey, that his Mission could not send much of anything.

The good Father, however, took care that divine worship did not suffer want. Thus from 1830 to 1834 the reports say that two albs of linen and their coverings of linen were secured, besides one rochet, and two linen towels. In the church were placed two rugs. In 1833 one alb, two amices, and seven pieces of cloth were obtained for covering the wall back of the altar of Purísima Concepcion. Finally the last report of Sarría relates that an alb and two amices were added, so that the church now is well supplied with everything necessary for divine worship.

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<sup>8</sup> *Cal. Arch., Prov. St. Pap., Indexes xi, 649.*

## CHAPTER VI

Fr. Sarría.—Mission Spoliation.—Administrators.—Fr. Sarría Passes Away.  
—Comisionados.—Inventories.—Alvarado and Henchmen.—Eugene  
de Mofras.—Mission Sold.

FROM about the middle of 1829, when he resided alone at Nuestra Señora Dolorosisima de Soledad, Fr. Vicente de Sarría led a rather strenuous life for his age. The good Father as Comisário Prefecto held the office of Superior of all the Missions in California. Besides his own sorrows, therefore, he had to share the afflictions of his brethren in the other neophyte establishments. Most of the missionaries were ailing or incapacitated to a degree. Two of them, indeed, died at their post in 1830, the last year of his term of commissary prefect. Three others were preparing to meet the Angel of Death, and actually passed away in 1831. Substitutes could not be expected from anywhere. The survivors, accordingly, were supposed to attend the orphaned Missions in any emergency. At San Juan Bautista, for example, Fr. Arroyo de la Cuesta was so reduced in health that he could not leave the house on his feet. When, therefore, a call came to hear the confession of a sufferer in the neophyte village, or when Extreme Unction was to be administered to a dying neophyte, the poor missionary would have himself borne on a stretcher to the hut of the sick. Even so he could not visit the neophytes at a distance or the settlers in their outside ranches or rancherías. In such a case Fr. Sarría would attend the sick all the way from Soledad over roads that were but trails, and that, too, though he himself was ailing and at the age of sixty-five.<sup>1</sup>

It was the period of mission spoliation. The confiscation decrees of August 9th and of November 4, 1834, had been passed by Governor Figueroa and the paisano legislature;<sup>2</sup> and

<sup>1</sup> Letter of Fr. Sarría to Echeandia, February 9, 1830.—*Archb. Arch.*, No. 2083.

<sup>2</sup> See *The Missions and Missionaries*, vol. iii, 523-532.

although poor Soledad possessed little, the land-hungry and unscrupulous political chiefs would not spare even Nuestra Señora Dolorisísima de Soledad. The decree of November 4, 1834, joined Mission Soledad to Mission San Antonio, which both together were declared a curacy of the second class. That was the work of the impertinent legislative assembly which had no jurisdiction in the matter, since the organizing of parishes pertains to the ecclesiastical authorities. The missionaries were to be known as curates by the grace of the same assembly; but the Franciscans disregarded the interference of the upstart politicians and simply styled themselves missionaries as before. The assembly also fixed a salary for the priest in charge so that he might have wherewith to sustain life. The so-called curates of the second class were to receive \$1000 annually with which to maintain themselves and cook. \$500 additional was granted for the maintenance of divine worship. The Franciscans, if they received anything at all, accepted it as alms and shared it with the neophytes, from whose labors the salaries of the administrators, clerks, and the allowance of the pastors were to be paid.

*Fr. Vicen to Fran<sup>c</sup> de S. J. B.*

The priest in charge was relieved of the administration of the temporalities of the Mission; but the management of the property, although the Spanish law of September 15, 1813, so directed, was not turned over to the freed Indians. Instead, the California legislative assembly provided an administrator, who at Soledad received a salary of \$500. He had a secretary at ten dollars a month and a mayordomo at the same salary. The assembly, however, would not provide the funds to pay the salaries. It directed that these secular officials were to be

paid from the income of the neophyte community, which therefore had to labor the harder in order to supply the salaries of officials who thus far had been superfluous, since the missionary had done all the work demanded of the administrator and secretary himself without any other compensation than the food he consumed and the clothing he wore. Thus it came to pass that, because the administrator and the other officials first and always extracted their wages, whereas the missionary had always first and above all looked to the needs of the neophytes, the Mission temporalities could not thrive, and the neophytes suffered want. The salary system soon sucked the life-blood out of the poor little establishment, and debts began to pile up as had never been dreamed of under the management of the unsalaried missionaries.

Soledad had always been one of the less fortunate among the California Missions, because its situation was not so favorable and its lands not so productive as those of other missionary establishments. Nevertheless, we find superficial writers attributing remarkable wealth to it, especially in the line of live stock. Walter Colton, for instance, a sectarian preacher, who with the coming of the American troops in 1846 occupied a civil office at Monterey, tells a wondering public: "Soledad, in 1826, owned about 36,000 head of cattle, and a greater number of horses and mares than any other mission in the country. The mission had about 70,000 sheep and 500 yoke oxen."<sup>3</sup> Unfortunately for Colton and similar dupes, the official reports are still extant. For that year 1826 they tell of 3300 cattle, 1100 horses of all kinds, 5900 sheep, and 52 mules at Mission Soledad.

Fr. Vicente de Sarría at last succumbed to the mental and physical strains undergone, and breathed his last in the afternoon of Sunday, May 24, 1835, at the age of sixty-eight years. It is quite likely that the threatened confiscation of the Missions accelerated his death, though he escaped beholding their destruction by passing away before the wicked decrees could be executed. No successor was appointed, because there was

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<sup>3</sup> See *The Missions and Missionaries*, vol. iii, 634.



none available, even after the arrival of the Mexican Franciscans early in 1833. Fr. J. M. Vasquez de Mercado attended the remnant of neophytes from Mission San Antonio, and occasionally functioned at Baptisms in the chapel built by Fr. Sarria at Soledad. The able-bodied neophytes would probably go to Mission San Antonio for holy Mass on Sundays and days of obligation.

On the surrender of a Mission, so-called *comisionados* would be named by the governor to estimate the value of the property, not excepting the sacred vessels and vestments in the sanctuary and vestry; for under Liberalism, which governed Mexico since its independence, and with which ungodly doctrine the *paisano* politicians in California were infected, the Catholic Church cannot possess any property independently of the State. An inventory was therefore taken up and signed by both the missionary in charge and the appraising commissioner. In the case of Soledad no missionary had charge of the Mission, wherefore his name does not figure on the document. The *comisionado* for secularizing the Mission of Soledad seems to have been Nicolas Alviso, the *mayordomo*.

The commissioners for appraising the properties were José Estrada, José Joaquin de la Torre, Nicolas Alviso, and Juan Amisquita. Usually only two officials were appointed to do the appraising, and they would charge for the trouble. In the case of Santa Barbara the two demanded \$200 for four days work. Why poor Soledad should need four appraisers, who would not work for nothing to be sure, has not been reported. When the appraising had been completed an inventory was drawn up on August 12, 1835, as follows:

Active credits (money due the Mission)	
.....	\$ 442.37
Buildings of the Mission.....	1,764.00
Furniture, iron tools, field implements, seeds, and other effects.....	3,234.75
Church edifice and adjoining buildings	85.00
Sacred vessels, vestments and ecclesi- astical goods.....	3,347.75

## 42 Missions and Missionaries of California

Library of fifty-one volumes.....	186.75
Ranchos, cattle and sheep.....	31,136.00
Esquilmos (produce).....	230.25

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Total according to document.....\$47,297.12<sup>4</sup>

Another inventory was taken on December 31, 1836, without the details. According to this there was a vineyard of 5000 vines. The ranchos were San Lorenzo, San Vicente, and San Fernando. At that date the Mission possessed 3, 246 cattle, 2,400 sheep and 32 horses. The credits were \$556, but already the debts amounted to \$677.<sup>5</sup>

A list of those who drew a salary at the expense of the neophytes, dated December 31, 1837, read as follows:

Rev. Fr. J. M. Mercado (with San Antonio).....	\$500
Salvador Espinoza, administrator, salary.....	500
José Antonio Gahiola, secretary, salary.....	120
José Rosas, mayordomo, salary.....	120

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\$1240<sup>6</sup>

The secretary, however, was not satisfied with his salary, though one cannot help wondering what at dying Soledad he had to do. It could not consume all his time. He surely had enough leisure to be active at some other remunerative work. He wanted his wages raised, nevertheless, and so probably petitioned Governor Alvarado. At all events, under date of November 20, 1837, the governor wrote to the administrator: "In consideration that Secretary Gajiola has manifested that the salary of ten dollars a month does not suffice him, I have resolved that he should be paid fifteen dollars."<sup>7</sup> The governor was very generous, indeed, but not to the poor Indians. With-

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<sup>4</sup> *Cal. Arch., St. Pap., Missions*, v, 874-893. (The total should be \$40,394.)

<sup>5</sup> Bancroft, *California*, iii, 690.

<sup>6</sup> *Cal. Arch., St. Pap., Missions* viii, 564-582.

<sup>7</sup> *Cal. Arch., St. Pap., Missions* viii, 608.



MISSION SOLEDAD. EARLIEST ENGRAVING.

out asking whether the Mission could bear an increase of expenditures, he gave the order, and administrator Espinosa had to burden the neophytes. Thus the latter were just mulcted out of their earnings to gratify unnecessary officials.

Yet the number of neophytes, *veritable slaves now*, since they had to labor to produce the salary of such useless officials, was steadily growing smaller. In that same report of December 31, 1837, administrator Salvador Espinosa related that there were under the jurisdiction of Soledad only 172 neophytes, men, women and children.<sup>8</sup> Deducting the mothers, children, aged and infirm, only about forty-five able-bodied male and female Indians could be depended upon to run the farm, care for the livestock, attend to the weaving, tailoring, etc., which all was counted upon to produce first the salaries of the three unnecessary officials, and then the rest with which to feed and clothe the Indian families. Under the Missionaries the Indians were regarded as the children and members of the household, and their needs were under all circumstances considered first and always. No salaries stood in the way. Eventually all the property of the Mission was to be distributed to the neophyte families in severalty. With that end in view all labored willingly. It was for themselves. Now the prospects of ever securing anything for themselves was vanishing, because the salaries consumed all the revenues and more, as will appear presently. Had there been no salaries to be paid, the Mission would have thrived, as may be inferred from the administrator's accounts.

The account, for example, for the year 1837 reads: Receipts \$2,792. Expenditures, \$2,750. Balance on hand, \$42.

For the year 1838 the account reads: Receipts, \$1,065. Expenditures, \$929. Balance on hand, \$136. However, only 1,306 head of all kinds of animals were left, and the neophyte population had shrunk to 168 souls.

In the next year, 1839, May 31st, Espinoza reported the situation at Soledad as follows: Receipts, \$148.10. Expenditures, \$59.10. Cash on hand, \$90. The assets were: 7

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<sup>8</sup> *Cal. Arch., St. Pap., Missions* ix, 723-729.

horses, 25 mares, 24 tame cattle, 10 yoke oxen, 900 sheep, and 500 cattle running wild. Hence 1,466 head of all kinds of live stock.

On June 30th, of the same year, Espinoza reported: Receipts, \$202.60. Expenditures, \$148.00. Cash on hand, \$54.60.<sup>9</sup>

However, he had informed Governor Alvarado on March 31, 1839, that Mission Soledad owed to its employees the amount of \$1,587.<sup>10</sup> They must have helped themselves by selling live stock; for when William Hartnell, the Inspector of the Missions, arrived here on August 8th, he had an inventory and census taken with the result that he found the neophyte population had dwindled to 78 souls. The live stock consisted of 45 cattle, 865 sheep, 25 horses, and two mules, and the granary contained all told 156 fanégas, or 260 bushels, of barley. The surviving neophytes complained of both Espinoza and Rosas for wrong-doing as regards the property, with good reason, as the accounts for 1839 demonstrate.<sup>11</sup>

Mofras, who visited Soledad in 1841, relates what he saw. It is illuminating. He first locates the Mission: "About five leagues north of Mission San Antonio a series of transverse hills is crossed. The north descent of these hills runs out on the plain of Soledad, which terminates in the west with the shore of the Bay of Monterey, and sweeps east up to the Mission of San Juan Bautista. The Mission of Our Lady of Solitude (Soledad), founded October 9, 1791, is eleven leagues to the north of San Antonio, and about fifteen southeast of Mission Carmelo and the town of Monterey. It is situated in a grand cañon or valley. In 1834 it still had 700 Indians, 6000 head of horned cattle, 1200 horses, 7000 sheep, and it harvested 2500 fanégas of grain.<sup>12</sup> Now not one Indian, nor one head of livestock is encountered. All has gone to ruin. The vineyards are abandon-

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<sup>9</sup> Bancroft, iii, 690; *Cal. Arch., St. Pap., Missions* ix, 736, 739.

<sup>10</sup> *Cal. Arch., St. Pap., Missions* viii, 607.

<sup>11</sup> Bancroft, iii, 691.

<sup>12</sup> In reality the figures were in 1834 as follows: Indians, 350, cattle, 4500, horses, 138, and sheep, 5000. The harvest resulted in 410 fanégas or 683 bushels of all kinds of grain.

ed; the gardens uncultivated; and the fruit trees in the orchards grow wild for want of pruning.

"In 1838 the Rev. Fr. Sarría, a Spaniard, died of hunger and want at the Mission of Soledad.<sup>13</sup> He had been unwilling to desert a few unfortunate Indians who still hung about the place. One Sunday in the Month of August, though enfeebled and emaciated, he had got his neophytes to church; but hardly had he commenced the celebration of the Mass, when his strength gave out. He fell at the foot of the altar, and expired in the arms of those Indians for whose instruction and care he had passed thirty years of his life." (The truth correctly stated will be found a few pages back.)

"In the month of May, 1841, after Governor Alvarado had seized the little live stock that had escaped previous spoliation, and had taken away every piece of iron, and even had picked off the Mission roof the tiles to cover with them one of his houses, he finished by giving what was left of the buildings and the lands of the Mission to one of his friends, Soberanes by name, in exchange for a rancho lying nearer to Monterey. From Soledad to Monterey the road passes by several ranchos, the ranchos of Zanjones and of Buena Vista being the most important."<sup>14</sup>

At the time of Inspector Hartnell's visit, the remainder of the neophytes wanted to be freed at last, or to live in community under the supervision of José M. Aguila, who had succeeded Alviso, and in turn on December 31, 1836, was succeeded by Salvador Espinoza. The latter continued till November 5, 1839, when Vicente Cantúa followed. In March, 1840, he was ordered by the governor, apparently, to sell 6,000 tiles to purchase food for the Indians. "At the end of the decade (1840?) the establishment was on the verge of dissolution," writes Bancroft, "and I am not sure that the final order was not issued before the end of the last year."<sup>15</sup>

<sup>13</sup> Such was the rumor all over the country. See Bancroft, iii, 689. Moras and a few writers, even M. Vallejo, give August, 1838, as the time of Fr. Sarría's death, whereas it was May 24, 1835.

<sup>14</sup> Moras, *Exploration*, i, 289-390.

<sup>15</sup> Bancroft, *California*, iii, 690-691.



In 1841, probably, the surviving neophytes, Governor Alvarado wrote to Soberanes, were to be given their liberty, that is to say shift for themselves. Whatever property might have escaped was to be given the Indians together with the use of the shops. He was also to name an Indian alcalde.<sup>16</sup>

By the year 1843 the Mission had ceased to exist. At all events, when Governor Micheltorena on March 29, 1843, ordered the Missions restored to Franciscan control, Soledad was not as much as mentioned.

In May, 1845, Pio Pico, who succeeded Micheltorena as governor *ad interim*, as in the case of all abandoned Missions, ordered the neophytes of Soledad to be notified that they should reoccupy the Mission, otherwise it would be declared to have no owner. The Indians who heard of the demand at all, naturally ignored the call under the impression that they were expected to slave as before.<sup>17</sup> Finally Pico on October 28, 1845, offered the Mission property for sale to the highest bidder. It was then sold to Feliciano Soberanes, on June 4, 1846, for \$800.<sup>18</sup> According to Bancroft<sup>19</sup> "an inventory taken in 1845 gave to the buildings, furniture, garden with 21 fruit trees, and one league of land a value of \$2,494; and I suppose there may have been 20 Indians living in the vicinity."

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<sup>16</sup> Bancroft, iv, 661.

<sup>17</sup> *The Missions and Missionaries*, iv, 445-460; Bancroft, iv, 549, 552.

<sup>18</sup> *Cal. Arch., St. Papers, Missions* xi, 955.

<sup>19</sup> Bancroft, iv, 661.

## CHAPTER VII

Archbishop José Sadoc Alemany, O.P., Claims the Church Lands of Mission Soledad for the Catholic Church.—The Survey.—Claim Approved by the United States, and Patent Therefore Issued.

THE last Mexican governor of California, Pio Pico, had indeed sold the lands of the California Indian Missions, and had thus rendered homeless the neophytes as well as the missionaries. Five years later, however, when assured that the sale was illegal, Archbishop José Sadoc Alemany of San Francisco, in the name of the Catholic Church, put in a claim for that portion of the Mission lands which in accord with Spanish and Mexican laws were regarded as inalienable because they were set apart for divine worship. The property claimed under that head comprised the church buildings and dwellings of the clergy together with the land they occupied, the gardens, orchards, vineyards and cemeteries. After a long investigation the United States Land Commission on December 18, 1855, declared that Pio Pico had no authority to sell the Mission lands thus described because they were inalienable and belonged to the Catholic Church. The United States Government, through President James Buchanan accordingly issued a Patent to Archbishop Alemany as recommended by the Land Commission. The extent of the lands varied at the different Missions. Those of Mission Soledad amounted to nearly forty-two acres, as per Patent and Survey which follow herewith:

### THE UNITED STATES OF AMERICA

*To All To Whom These Presents Shall Come, Greeting:*

Whereas it appears from a duly authenticated transcript filed in the General Land Office of the United States that, pursuant to the provisions of the Act of Congress approved the third day of March, one thousand eight hundred and fifty-one

entitled "An Act to ascertain and settle the Private Land Claims in the State of California." Joseph Sadoc Alemany, Roman Catholic Bishop of the Diocese of Monterey, in the State of California, as claimant, filed his petition on the 19th day of February, 1853, with the Commissioners to ascertain and settle the Private Land Claims in the State of California, sitting as a Board in the City of San Francisco, in which petition he claimed the confirmation to him and his successors of the title to certain church property in California. "to be held by him in trust for the religious purposes and uses to which the same have been respectively appropriated," said property consisting of "church edifices, houses for the use of the clergy and those employed in the service of the church, church yards, burial grounds, garden, orchards and vineyards with the necessary buildings thereon and appurtenances," the same having been recognized as the property of said Church by the laws of Mexico in force at the time of the cession of California to the United States; and whereas the Board of Land Commissioners aforesaid on the 18th day of December, 1855, rendered a decree of confirmation in favor of the petitioner for certain lands described therein to be held "in the capacity and for the uses set forth in his petition," the lands at the Mission of La Soledad, being described in said decree, as follows:

The church and the buildings adjoining the same, and extending east of it, being the same known as the Church and Mission Buildings of the Mission of "La Soledad," situated in Monterey County, together with the land on which the same are erected, and the enclosure, curtilage and appurtenances thereto belonging, and also the cemetery near said church, and on the west of it with the limits as defined by the Adobe Wall which encloses the same. Also the Garden of said Mission, situated at the west of said church, with the limits as enclosed by an ancient Hedge Fence of Willows and an adobe wall, being the same used and occupied for many years by the priests of said Mission, and the same delineated on map numbered 13, in the Atlas before referred to under the designation of "Orchard." Also, a Vineyard known as the Mission Vine-

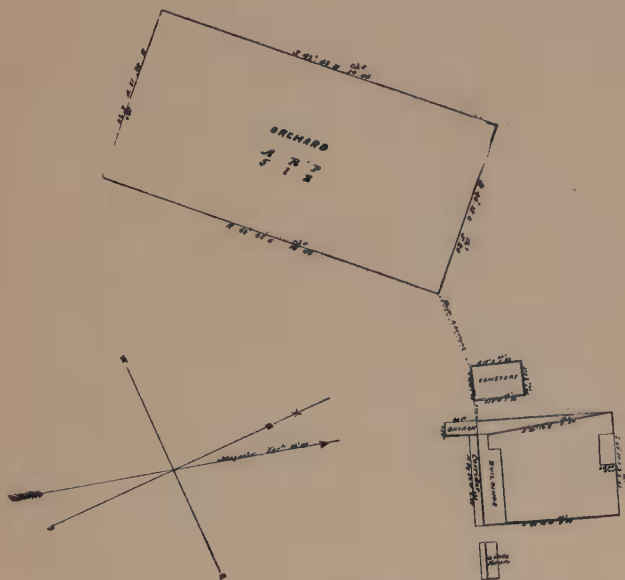
yard, situated about three miles and a half southwest of said Mission buildings, the same being situated in a cañada, having for its limits on the north, south and west the precipitous sides thereof, which form a natural boundary, and enclose the same, and on the east side the narrow gorge which forms the entrance thereto, being the same premises marked "Vineyard," and delineated on the last mentioned Map."

"And whereas it further appears from a certified transcript filed in the General Land Office, that an appeal from said decree or decision of the Commissioners having been taken on the behalf of the United States to the District Court of the United States for the Southern District of California, and it being shown to the Court that it was not the intention of the United States to prosecute further said appeal, the said District Court on the 15th of March, 1858, at the regular term "ordered that said appeal be dismissed and said appellee have leave to proceed under the decree of the said Land Commissioners in his favor as a final decree." And whereas, by the decree of the Land Commission, thus referred to, and of which extracts are also hereunto-annexed, the claim of the said Josehp S. Alemany, Bishop etc., No. 609 on the docket of the land Commissioners to the tract therein mentioned as the "Mission Soledad," situated in Monterey County in the State of California, was recognized and confirmed, I have caused the said tract to be surveyed in conformity to the said decree, and I do hereby certify the annexed map to be a true and accurate plat of the said tract of land, as appears by the field notes of the survey thereof made by B. M. Henry, Deputy Surveyor in the month of August, 1858, under the direction of this office, which having been examined and approved are now on file therein.

"And I further do certify, that under and by virtue of the said confirmation and survey the said Joseph S. Alemany, Bishop, etc., is entitled to a Patent from the United States upon presentation hereof to the General Land Office for the said tracts of land, the same being bounded and described as beginning at a post marked "S.M. No. 1," said post forming a corner of the fence that encloses the orchard.

“Thence along the Orchard fence according to the true meridian, the variation of the magnetic needle being fourteen degrees, forty-five minutes east, north forty-six degrees thirty minutes west, seven chains and seventy-five links to the post marked “S.M. No. 2,” at a corner of the fence, Station.

# MISSION LA SOLEDAD



Lands of Mission La Soledad. Drawn for the Author at  
U. S. Land Office, San Francisco, in 1904.

“Thence, south, thirty-seven degrees, forty-five minutes west, nine chains and seventy links to a post marked “S.M. No. 3,” at a corner of the fence, Station.

“Thence, south, forty-three degrees thirty minutes east, six chains and twenty-five links to a post marked “S.M. No. 4,” at a corner of the fence, Station.

"Thence north, forty-six degrees fifteen minutes east, four chains and twenty links to a post marked "S. M. No. 5," Station, from which a Pear tree twenty inches in diameter, bears north, thirty-two degrees, distant sixty-four links.

"Thence, leaving the orchard, and along the ruins of some old Indian adobe houses to the left of the line, south sixty-one degrees fifteen minutes east, nine chains and sixty links to a post marked "S.M. No. 6," in a stone mound at the corner of the said ruins, Station.

"Thence north, twenty-three degrees forty-five minutes east, five chains and twenty links to the Monterey and Los Angeles Road, course south east and northwest, nine chains and twenty links to a post marked "S.M. No. 7," and "C. No. 9," at the corner of the Mission buildings, Station.

"Thence north, twenty degrees forty-five minutes east, one chain and sixty-seven links to a post marked "S.M. No. 9," and "C. No. 10," at the northeast corner of the Mission Buildings, Station.

"Thence north, sixty-nine degrees west, two chains and ninety-eight links to a post marked "S.M. No. 9," and "C. No. 11," at the northwest corner of the Mission buildings, Station.

"Thence, leaving the Mission buildings, south, sixty-six degrees, forty-five minutes, west, four chains and fifty links to the Monterey and Los Angeles Road, course southeast and northwest, six chains and forty links to the place of beginning.

"The point of beginning above mentioned is connected with the public surveys as follows, to wit: South, eighty-five degrees east, one chain and twenty links to the Monterey and Los Angeles Road course southeast and northwest, three chains and fourteen links to a post marked "C. No. 1," said post being at the corner of the cemetery wall, which is now in ruins, Station.

"Thence south, sixty-nine degrees thirty minutes east, one chain and one link to a post marked "C. No. 4," Station.



"Thence, leaving the above mentioned wall south, eleven degrees east, one hundred and twelve links to the corner of the church, and to a post marked "C. No. 5," Station.

"Thence south, sixty-five degrees forty minutes east, forty-eight links along the front of the church and to a post marked "C. No. 6," said post being at the south east corner of the church, Station, from which the section post at the corner to sections five, six, thirty-one and thirty-two, Township seventeen and eighteen south, of Range six east, bears south fifty-seven degrees thirty minutes east, distant thirty-two chains. Containing Fourteen Acres and fifteen hundredths of an acre, and being designated upon the plats of the public surveys, as Lot numbered Thirty-seven in Township seventeen south of Range six east of the Mount Diablo Meridian.

"A tract bounded and described as beginning at a live oak tree ten inches in diameter marked "S.V. No. 1," from which the post marked "C. No. 6," at the southeast corner of the church bears north, seven degrees fifteen minutes east, distant three hundred and eighty-eight chains, and the section post at the corner to sections Nineteen, twenty-four, twenty-five and thirty, Township Eighteen south of Ranges five and six east, bears north four degrees, west, distant forty-nine chains and twelve links.

"Thence according to the true meridian, the variation of the magnetic needle being fourteen degrees, thirty minutes east, north, twenty-two degrees forty-five minutes west, over marshy land, seven chains to a dry ravine, forty links wide, course east, nine chains and fifty links to a post marked "S.V. No. 2," Station, from which a White Oak tree, six inches in diameter, bears south seventy-five degrees west, distant one hundred and fifteen links, and a warm spring bears south, fifty degrees east, distant about four chains.

"Thence north, eighty degrees thirty minutes east, along the foot of hills to the left of the line, bearing north sixty degrees east, at twelve chains leaves the foot of hills and enters willows: eighteen chains and fifty links to a dry ravine, forty-five links wide, course northeast, at nineteen chains and

fifty links leaves willows: Twenty-one chains and fifty links to a post marked "S.V. No. 3," Station, from which a live oak tree thirty inches in diameter, bears south, sixty -fivedegrees west, distant one chain.

"Thence, south, three degrees east, at three chains and fifty links, a bunch of Cactus, ten links to the left of the line, Four chains to a small stream of water, six links wide, the spring from which said stream of water flows, bears south sixty degrees west, distant one hundred and sixty links, six chains to a live oak tree, one foot in diameter, marked "S.V. No. 4," Station.

"Thence south fifty two degrees, forty-five minutes west, seven chains to a road to Soledad Mission, course north and south, twelve chains to the foot of hills, and ascends, sixteen chains to a post marked "S.V. No. 5," on the top of a small ridge, Station, from which a white oak tree bears north sixty-three degrees thirty minutes east, distant eighty-five links and a shed in the vineyard bears north thirty-three degrees west, distant four chains.

"Thence descending, north fifty-seven degrees thirty minutes west, two chains and fifty links to the foot of the hills, six chains and fifty links to place of beginning. Containing Twenty Acres and thirty-two hundredths of an acre, and being designated upon the plats of the public surveys as Lot numbered Thirty-eight, in Township Eighteen south of Range Six east, of the Mount Diablo Meridian.

"In witness whereof I have hereunto signed my name,  
 "and caused the Seal of the said Office to be affixed,  
 (L. S.) "at the City of San Francisco, California, this Fourth  
 "day of October, 1858.

"J. W. Mandeville,  
 "U. S. Surveyor General."

NOW KNOW YE,

That the United States of America, in consideration of the premises and pursuant to the provisions of the Act of Congress aforesaid of the third of March, 1851, HAVE GIVEN AND GRANTED, and by these presents DO GIVE and GRANT, unto the said Joseph S. Alemany, Bishop of Monterey and to

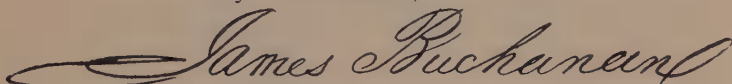
his successors, "in trust for religious purposes and uses to which the same have been respectively appropriated," the tracts of land embraced and described in the foregoing survey, but with the stipulation that in virtue of the 15th section of the said Act, the confirmation of this said claim and this Patent "shall not affect the interests of third persons."

To Have and To Hold the said tracts of land with the appurtenances, and with the stipulation aforesaid, unto the said Joseph S. Alemany, Bishop of Monterey, and to his successors, in trust for the uses and purposes as aforesaid.

"In testimony whereof I, James Buchanan, President of the United States, have caused these letters to be made Patent, and the Seal of the General Land Office to be hereunto affixed.

Given under my hand at the City of Washington, this day of November in the year of Our Lord, One (L. S.) Thousand Eight Hundred and Fifty-Nine, and of the Independence of the United States the Eighty-Fourth.

By the President,

A large, elegant handwritten signature in dark ink, reading "James Buchanan". The signature features a prominent, sweeping flourish at the beginning and end.

By J. B. Leonard, Secretary.

J. N. Granger, Recorder of the General Land Office,  
Recorded Vol. 2, Pages 328 to 335 inclusive,  
Exd. Jos. S. Wilson.

Recorded at the request of J. W. Whitney, June 20th, 1874, at twenty minutes past 4 o'clock, P.M., in Liber A of Patents, Page 411 and following of Records of Monterey County, California.

Herbert Mills,  
County Recorder,  
Monterey County, California.

## CHAPTER VIII

The Mission Registers.—Notable Baptismal Entry.—Frequent Changes of Missionaries.—Marriages.—Confirmations.—Burials.—Governor De Arrillaga.—Fr. Florencio Ibañez.—Fr. Sarría's Tribute.—Fr. Vicente de Sarría Dies.—Entry by Fr. Mercádo.

**M**ISSION Soledad, like all the Indian Mission centers in California, possessed the prescribed Mission Registers of Baptisms, Marriages, Burials, and Confirmations. In addition, it had the Padron or Register of the neophytes belonging to the Mission family. All these blank volumes, folio size, were uniformly bound in flexible leather. The title page was drawn up by Fr. Presidente Fermin Francisco de Lasuén, as will be found in the first chapter.

The first missionaries named were Fr. Diego Garcia and Fr. Mariano Rubí. The first Baptism was administered on November 23, 1791, in the temporary chapel, by Fr. Diego. The subject was a boy infant of ten months, son of pagan parents. The name given was Clemente. The second Baptism, however, was conferred by Fr. Diego Garcia "en la iglesia," the new church, on Christmas Day, December 25, 1791.

Fr. Garcia, owing to disagreements, withdrew to Mission San Antonio. In his place came Fr. Bartolomé Gilí, who labored together with Fr. Mariano Rubí till the end of August, 1792, when Fr. Mariano was allowed to retire to Mexico on account of ill health. Both friars must have conducted themselves very well, their demeanor towards the Indians must have been solicitous, and their catechetical instructions must have been agreeable and intelligible, otherwise it would be hard to explain why during their management the savages applied for Baptism in such large numbers.

When Fr. Garcia, at the end of January, 1792, retired to Mission San Antonio, only fourteen Baptisms had been entered in the baptismal book, all by himself, too. During the subse-

quent six months, Fr. Rubí and Fr. Gilí baptized one hundred and ten Indians, old and young, or eighteen every month. That was fine success for so small a Mission. Fr. Gilí remained five months after Fr. Mariano's departure for his College of San Fernando, but was able to add but seventeen to the list of converts. The credit for the numerous additions to the baptismal book, therefore, would seem to belong to the much maligned Fr. Mariano Rubí. Let the Bancroft admirers meditate on the remarkable result, and cease drawing unfavorable conclusions from Bancroft's insinuations. Had the situation at Soledad been what that historian pictures it, the savages would have observed it, and would not have desired to join the mission family in such crowds. Furthermore, the Superior of the Missions, Fr. Lasuén, would have been bound in conscience to remove the friars instead of leaving them at their post unmolested.

After the departure of Fr. Bartolomé Gilí, Fr. Diego Garcia was returned to Soledad by Fr. Lasuén in the beginning of February, 1793, and Fr. Francisco Miguel Sanchez became his associate. Thereupon the mission routine continued as at other Indian missionary establishments.

The missionaries here were changed comparatively often. This was doubtless due to the dreary solitude and disagreeable climate of the locality, which made staying indoors imperative during the heat of the summer and the cold of the winter. The latter season would not have troubled the Fathers extraordinarily, had there been any stoves in the dining room, at least; but not having any facilities for warming the rooms, rheumatism in the damp interior must have affected the poor missionaries here more than in any other mission habitations.

Fr. Antonio Jayme, who arrived at Soledad in 1796, suffered exceedingly from rheumatism. He persevered, nevertheless, but when in 1821 he was at last transferred to Santa Barbara, it was as an invalid who could not as much as mount a horse without aid.

Fr. Florencio Ibañez, in 1803 was sent to Soledad to assist Fr. Jayme. He continued at the Mission till his death in 1818;



MISSION LA SOLEDAD ABOUT 1885. (Etching by H. C. Ford).



but his last entry in the Baptismal Register bears the date of July 19, 1811. The last seven years were passed in pain more or less grievous so as to disable him at times. No substitute could be secured, however; and so he lingered on with his equally afflicted companion till death relieved the sufferer.

From the *Baptismal Register* it is clear that pagans in considerable numbers took the usual course of instruction and were admitted to Baptism during the year 1803. Likewise in 1822 many more pagans than usual applied and were accepted after the customary period of probation.

Thereafter many missionaries came to reside at poor Soledad, but none of them remained more than from one to four years till the venerable Fr. Comisário Prefecto, Fr. Vicente Francisco de Sarría, himself took up his quarters here in 1828, lest the dwindling neophytes should have to become orphans; for missionaries, owing to the disturbed state of affairs in Mexico, had grown scarce. He continued at his post till his death in 1835, the last of the resident Franciscans from the great missionary College of San Fernando de Mexico.

The Mission Register runs to December 27, 1840, when Fr. José Maria Gutierrez, the last Franciscan from the missionary College of Guadalupe, Zacatecas, entered No. 2289.

One more Baptism was entered fourteen years later, No. 2290, on December 23, 1854, by the Rev. José Miguel Gomez of Mission San Antonio, where it seems the Registers of Soledad were kept in charge of the pastors.

Rt. Rev. Thaddeus Amat, found the books there when he visited San Antonio canonically on May 30, 1861, and entered his Auto-de-Visita. Later on the books were taken to the parish house at Monterey, where the writer on April 5, 1907, made his notes from them.

The *Marriage Register's* title page was also arranged by Fr. Lasuén, but the first marriage was not entered till May 3, 1795. Fr. Garcia then married in the Mission church Bernardino Flores, a Spaniard, to Luisa Isquis, a neophyte. When the volume was closed it contained 736 entries, the last one being

dated December 31, 1849. From 1840, however, to end of 1849 only seventeen couples married and were entered as belonging to the Mission of Soledad.

The *Libro de Confirmacion*, or Register of Confirmations, was opened at Soledad by Fr. Presidente Fermín de Lasuén with a transcript in full of his faculties to confirm. We found the volume in the sacristy of the church at Gonzalez, together with about thirty old Spanish books, which formerly belonged to Mission Soledad and Mission San Antonio. On the first fly-leaf of the Register of Confirmations is the Auto-de-Visita of the first Comisário Prefecto, Fr. Vicente de Sarria with Fr. Estévan Tápis as secretario, dated August 28, 1813. Fr. Sarria was the first one who thus formally examined and signed all the Mission Books in California, though not always with the same secretary.

Fr. Lasuén confirmed for the first time at Soledad on May 7, 1792, after singing the High Mass. There were sixteen Indians and one white candidate in all. At the end of the list, entered by Fr. Bartolomé Gilí, the resident missionary, in this case Fr. Gilí, signed his name in testimony. The sponsor in this case was not named, or it has been overlooked.

In the following year, 1793, September 27th, Fr. Lasuén confirmed numbers 18 to 76, who were all male Indians. For them (except No. 71, for whom the neophyte Mariano from Mission Carmello stood sponsor), the padrino or god-father was the neophyte Constantino of Mission San Carlos or Carmelo. Then the female Indians approached for Confirmation, numbers 77 to 121, for whom Isabel Talamates, a Mexican woman, answered as padrina. Fr. Diego García signed both lists as witness.

Returning from the southern Missions, Fr. Lasuén, on May 20, 1794, confirmed numbers 122 to 141, all male Indians whose sponsor was the neophyte Gregorio from Mission San Antonio. On the same day the Fr. Presidente confirmed female Indians, numbers 142 to 168. Their padrina was the wife of a soldier. Fathers García and Francisco Sanchez bore testimony to the fact by their signatures.

Again in the same year, August 30th and 31, 1794, Fr. Lasuén confirmed numbers 169 to 180; and on November 25th numbers 181 to 186. Fr. José de la Cruz Espí signed both lists. The sponsors were not named.

Once more Fr. Lasuén appeared at Soledad for the same purpose on April 29, 1795. He then administered Confirmation to thirty-one Indian candidates, thus bringing up the number confirmed at Mission Soledad to 217. Fr. Diego Garcia with his signature certified the fact. A month later, May, 1795, Fr. Lasuén's authority to confirm, granted only for ten years, expired. No confirmations were thereafter administered at Mission Soledad, because it had ceased to exist as an active mission centre before the arrival of the first Bishop, Rt. Rev. Fr. García Diego, O.F.M., in December, 1841. Before that date, the Fr. Presidente of the Zacatecan Franciscans, Fr. José Gonzales Rubio, had indeed entered his Auto-de-Visita, but most likely at Mission San Antonio, on September 1, 1840.

Another Auto-de-Visita, was that of Rt. Rev. Thaddeus Amat, C.M., second Bishop of California, dated May 30, 1861, most probably at Mission San Antonio, where the books were in charge of the pastor, Rev. José Miguel Gomez.

The *Burial Register* shows that the first death of an Indian occurred August 27, 1792. Details were not noted at the time of the writer's examination of the books.

The most noted entry was that for the deceased Governor José Joaquin de Arrillaga. Soledad shares this distinction with Mission San Carlos where Governor Roméu died and was buried. Santa Barbara crypt beneath the sanctuary, indeed, contains the body of Governor José Figueroa, but he died at San Carlos. The entry at Soledad reads as follows:

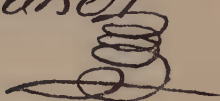
"Fr. Florencio Ibañez, Ministro, certifies that on July 24, 1814, at ten o'clock in the night (Sunday), there expired at this Mission Colonel Don José Joaquin de Arrillaga (adult, sexagenario mayor—he was 64 years of age), Governor of this California, after he had received the Sacraments with devotion. His body was interred in the centre of the church of this Mis-

sion on Tuesday, July 26 at 10 a.m. His Baptism is noted in a pueblo of Guipuzcoa near San Sebastian."

That was a meagre record of the governor's death, and hardly in accord with the regulations. However, we shall reserve for the next chapter a sketch of the noble man's life and last acts, in order not to crowd this chapter beyond proper limits.

Fr. Ibañez himself passed away at Soledad only four years later. The entry of his death and burial was written by Fr. Comisario Sarría, wherefore the details are unusually complete. The entry in the Burial Register reads as follows:

*Fr. Florencio Ibañez*



"December, 2, 1818. Fr. Vicente Sarría, Comisario Prefecto certifies that on said date he interred the body of Fr. Florencio Ibañez, native of the City of Taragona. He received the habit (of St. Francis) in the convent of Jesus at Zaragoza. After he had concluded his studies he was appointed choirmaster of the Convento Grande. From there he passed to the convent of Calatayud where he held the same office and served in the capacity of leader of the choir. From here he set out for the College of San Fernando de Mexico. He was then twenty-seven years of age. As the climate did not agree with his health, he was transferred to the Michoacan Province. From its Convento Grande de Querétaro Father Ibañez passed as choirmaster to the Convento Grande de San Miguel (Allende) where he was employed also in teaching Latin grammar. He was then incorporated in the (missionary) College of Santa Cruz, Querétaro, and sent to its Missions in Sonora. He made the journey thither on foot, and afoot also returned from there, after having served for seventeen years in the Mission of Our Lady of Sorrows at Saric.

"He returned to be incorporated into his College of San Fernando, where he occupied himself, among other charges, in transcribing choir books for the College and the Cathedral. At the end of about two years, with the approbation of the Discretory, he set out for California. His first destination was Mission San Antonio, where he served for the space of two years—1801-1803.—In 1803 he was transferred to this Mission of Soledad, and served here to the day of his death, November 26, 1818, at about four o'clock in the morning, after having received all the Sacraments. Those present were his associate missionary Fr. Antonio Jayme, Fr. Juan Cabot, missionary of San Miguel, and I, who in those days was serving as chaplain of the troops gathered together at the Rancho del Rey against the invasion of the insurgents (Bouchard) who had taken the presidio of Monterey." On learning of the fatal condition of Fr. Ibañez, Fr. Sarría came in haste, and left in his place with the troops Fr. Pedro Cabot (of Mission San Antonio). Thus he had the consolation of assisting Fr. Ibañez in his last moments.

"I shall not silently pass over the fact that, although he had reached an advanced and decrepit age, for he was 78 years and nearly one month old; and despite being already for some time, especially during the last two months, in broken health, he observed without any dispensation whatever the fasts of the Rule (of St. Francis) and of holy Church. Nor would he use any more footwear or clothing than prescribed by the Seraphic Institute, except a single stocking which he changed from one foot to the other, accordingly as he felt the pain passing over that part of the body which going up as it seemed to the breast at last took away the vital spirit. The body was buried November 27th beneath the sanctuary next to the altar steps on the Gospel side.—Fr. Vicente de Sarría."

The only other Franciscan, who died at Soledad, was Fr. Sarría himself. The body was, however, borne to Mission San Antonio, where a record was made in the Burial Register of that Mission. It reads as follows:

"On May 24th, in the year of the Lord 1835, the missionary of the Mission of Our Lady of Soledad, the Very Rev. Ex-

Prefect, Fr. Vicente Francisco de Sarría surrendered his soul to his Creator. His body was buried in the church of this Mission of San Antonio de Padua.

“This well-deserving and venerable Religious, model and example of apostolic missionaries, animated with ardent charity to extricate from the utter darkness of blind paganism the poor souls redeemed with the Blood of the Lamb, came from Spain to the College of the Propagation of the Faith of San Fernando de Mexico. From here he passed over to this territory in the years 1808 or 1809, where his heart, aflame with ardent zeal for the conversion of souls exercised itself all through life in discharging his apostolic ministry. To this he devoted all his energy as far as possible by means of evangelical preaching and sublime virtues which he always practised, especially those which looked directly to religious perfection. He was in the highest degree truly in love with holy poverty through the absolute detachment, which he possessed, not only of those things which he might licitly use according to our state of life, but even the necessary and indispensable things he viewed with such indifference that he left it all in the omnipotent and provident hands of the Lord. In the matter of mortification of his senses his tenacity was so great for this manner of always keeping intact the most precious jewel of the holy virtue of chastity, that it can be assured that his fasting was continuous and almost reached the extremity of rigor in the scantiness and frugality of his food. If I am not in error, even his prelate, the Rev. Fr. Narciso Duran, a little while before his (Sarría’s death, commanded him not to fast because of his advanced age and continuous infirmities which resulted from the toil and apostolic hardships to which his religious charity gave no rest neither by day nor by night, while visiting and consoling the poor sick and the needy.

“In prayer he would pass the greater part of the night, and some hours in the day, especially in the morning before celebrating the holy Sacrifice of the Mass. This he never omitted unless it was because of being gravely ill, or when on the journey, or for other most just causes that prevented celebrating holy Mass.





The Remains of Fr. Sarria Taken to Mission San Antonio.

"In studying he was likewise indefatigable, as he utilized all the moments thus that the duties of his ministry left him. In virtue of holy obedience he was most observant; indeed it was this that made him twice accept the office of *Comisario Prefecto* of these Missions; and during the two terms of six years he discharged his duties with such zeal, patience, charity and profound humility, that he merited the approbation of all his brethren, and even of the very outsiders; for he had no other intention in his operations than the glory of God, the increase of Faith, the purity of holy Religion, the utility, and the virtues of his neighbors, and the spiritual edification of his brethren, as his circulars testify which are full of holy unction and dictated by a love all for God.

His death occurred on Sunday between 4 and 5 o'clock in said afternoon of May 24th, (1835), the day on which our Mother the Church celebrates the Dedication of the Basilica of Assisi. He received no Sacraments because his infirmity, though being chronic, suddenly grew worse in the night of the preceding Saturday causing very severe cramps in the legs accompanied by evacuation and vomiting. As soon as he recognized his malady, he had me notified at this Mission; but when I arrived he had just expired a little while before. However, according to the information given me by Nicolas Alviso, who assisted him, he died the death of a truly just man exhorting all present with his affectionate and paternal counsels, and many times giving them the benediction with the crucifix which he held in his hands, and to which he addressed tender aspirations, while making fervent acts of Faith, Hope and Charity. In this manner he surrendered his soul into the hands of his Divine Creator, passing from this vale of miseries to receive the copious fruit of his labors, as we hope in the infinite mercy of the Lord, in virtue of the merits of our Lord Jesus Christ.

"I gave his body ecclesiastical burial in the sanctuary of the church of this said Mission (San Antonio) on the Epistle side, in a tomb which is nearest the wall. The funeral services were

celebrated on the 27th of said month of May. In witness whereof for all time to come I sign at said Mission. Fr. Jesús Maria Vasquez del Mercado."

## CHAPTER IX

Biographical Sketches.—Fr. Rubí and Gilí.—Fr. Florencio Ibañez.—Bancroft's Eulogy.—Fr. Vicente de Sarría.—Tribute of Fr. Payeras.—Impressions of Bancroft.—Governor J. J. de Arrillaga.—List of Resident and Visiting Franciscans.

**F**R. *Mariano Rubí and Fr. Bartolomé Gilí.* Their antecedents are not known save that they both came from Spain to the College of San Fernando early in 1788, and that the former belonged to the Franciscan province of Majorca. "A short time after their arrival from Spain," wrote Fr. Guardian Tomás de Pangua to Viceroy Revilla Gigedo, "the Fathers Rubí and Gilí manifested disgust for the regular life, repugnance for the laudable customs of this Apostolic College, and regret for having come."

As we have related the whole story of the two worldly men in our *Missions and Missionaries*, vol. II, pp. 479-487, it is not necessary to repeat it here. In so far as they were connected with Mission Soledad, we related additional facts in chapters two and three of this volume. Gilí followed Rubí at this Mission and for a time both resided together here. Rubí was ailing and Gilí at least pretended to be physically unwell, though his illness was more of a mental sort, as Fr. Lasuén reported to Fr. Guardian of San Fernando College as follows: "I confess that I find that in said Fathers neither faults nor excesses which demand that they should be dealt with before royal judges. The reason which absolutely decided the retirement of both was the infirmity which in the opinion of the physician, formally certified, incapacitated them for work in these missions, and placed them in real necessity for changing the climate. What I have reported as to the haste with which they should leave here, culminates in the supreme and extreme disgust of both with this occupation and with the country. The one and the other confessed as much publicly without any disguise what-

ever. Can there be greater evil than this? What good would minds serve here which are thoroughly saturated with unconcealed dislike for everything they meet here and for everything that is done here? Always grumbling, always restless; agreeing with no one and not even with each other! These discords, and they were mutual between the two, as well as of each with Fr. Diego Garcia, when they were alternately with him, came to the knowledge of the people. To tell the truth, not these quarrels of themselves, but that they existed among such persons, in such a calling, and also because nothing of the kind (thanks be to God!) had ever been noticed in the Franciscans by the public before, it was this that caused scandal and amazement."

In a letter of March 30, 1793, Fr. Lausén informed the Fr. Guardian that Fr. Gilí's illness is his intense disgust for having to stay in this country, and for that there is no other remedy than to depart. "We all serve in public; everybody knows us; and the echo of what occurs at San Francisco quickly resounds at San Diego. If publicity of disorder in a religious anywhere destroys much, here it may be said to ruin everything."

In July, 1794, the permit for Fr. Gilí at last arrived. He then accepted the post of chaplain on the *Concepcion*, which the regular chaplain, Rev. José Gómez relinquished so that Fr. Gilí might have an early chance to depart for Mexico. From Acapulco Fr. Gilí wrote to the Fr. Guardian that the captain had compelled him to continue the voyage to the Philippines. This is the last information we have about him, as we do not find his name in the chronicle of the Franciscan province in those islands.

Fr. Rubí eventually reached the College on September 10, 1793, and remained there, observing obedience, and making himself useful in the service of God and the king, as Viceroy Revilla Gigedo wrote to him under date of February 8, 1794, that he should do.

*Father Florencio Ibañez* (Ybañez), according to Fr. Sarria's *Biographical Sketches*, was born in the episcopal city of Tarazona, Aragon, (not Tarragona, Catalonia, as Bancroft



has it). When Fr. Sarriá signed his Informe or Sketches, November 15, 1817, he gave the age of Fr. Ibañez as 76 years and ten months. Bancroft says he was born on October 26, 1740, Young Ibañez received the habit of St. Francis in the Convento Grande at Zaragoza on February 8, 1757. After he had concluded his studies and had been elevated to the priesthood, Fr. Ibañez embarked for the College of San Fernando de Mexico, and entered it on May 1st, 1770. He was choirmaster there till 1774, when owing to failing health he went to the Franciscan Province of Michoacán. There he was occupied as choirmaster



LA SOLEDAD CHURCH AND CEMETERY.

and teacher of Latin till 1781, in which year he joined the missionary College of Santa Cruz, Querétaro. The Fr. Guardian and Discretos agreed to send Fr. Ibañez to the Indian Missions of Sonora, where he labored for seventeen years. When worn out and infirm Fr. Florencio was restored to the College at Querétaro, but rejoined his College of San Fernando in the year 1800. In the following year he came to the Missions of California, and served two years at Mission San Antonio. Thereupon he came to Soledad and remained active till his death. "His ability for these Missions in California does not exceed the or-



dinary and necessary service including even the preceeding years," writes Father Payeras. "In his present condition, and also for the last years past, seldom he can be counted upon for anything outside the celebration of holy Mass, besides administering some Sacrament in urgent necessity, although he appears to enjoy more health and robustness than could be expected of his decreptiude and advanced age."

Bancroft has learned some details which may be incorporated here. He writes: "Ibañez in matters connected with the temporal management seems to have been very active and intelligent. In person he was tall, broad-shouldered, and of great strength. In character he was noted for his kindness to all of low estate or whom he deemed in any way oppressed. He was fond of teaching the soldiers of the guard to read and write; and never tired of instructing the neophytes in work and music. Nothing in the way of food was too good for a private soldier; but to officers Ibañez rarely showed even courtesy (?), feeding them from the common *pozolera*, and declaring that they had their pay and might live on it. Yet Arrillaga and Ibañez were always firm friends, having known each other in the south. On Arrillaga's second coming to California he was welcomed by the friar at Soledad with vocal and instrumental music, and with verses composed by the reverend poet himself. . . . In fragments of the old mission books of Pimeria, (Sonora) are the signatures of Ibañez as *Conministro* of Caborca in April, 1796; and as ministro of Saric in 1783, officiating often at San Francisco del Atí down to 1790." (*California*, II, 385-386).

"*Father Vicente Francisco de Sarriá*, on December 31, 1820," wrote Fr. Mariano Payeras in his *Biographical Sketches or Informe*, "is 53 years of age, native of San Estévan de Echavarri in Bizcaya, who claims Cantabria as his mother province (Franciscan). There he was for three years Lector of Philosophy for secular students, Master of Studies and Lector de Artes for the religious. After he had completed his courses, in 1804 he passed over to Mexico and was incorporated in our College of San Fernando, where he remained for six years occupied in the various exercises prescribed in our Papal Bulls,

giving missions among the faithful till the year 1809, when he was selected for this holy work in California. In 1812 he was elected and confirmed the first Commissary Prefect of these Missions, an office which he laudably discharged during the six years ordained by our recent laws. His merit is superior, the most distinguished who need cede ability to no one that I know. He is capable of any office inside or outside the cloister for his clear understanding and his application."

How Bancroft was impressed by this ascetic's personality may be related here, though that historian could hardly understand asceticism. "Fr. Sarría," he writes, "was one of the ablest, best, and most prominent of the Fernandinos. He was a scholarly, dignified, and amiable man; not prone to controversy, yet strong in argument, clear and earnest in the expression of his opinions; less disposed to asceticism and bigotry (Bancroft here proves that he fails to understand what asceticism is) than some of the earlier Fernandinos, yet given at times to fasting and mortification of the flesh; devoted to his faith and to his order; strict in the observance and enforcement of Franciscan rules, and conscientious in the performance of every duty; yet liberal in his views on ordinary matters, clear-headed in business affairs, and well liked by all who came in contact with him." (*California*, III, 689.)

A loose leaf found in one of the books with the following memoranda is worth concluding the sketch on Fr. Sarría. It is not known who drew it up, but agrees with the facts related during his term of office as Commissary Prefect of the Franciscans in California.

"Chronological Notes concerning Padre Vicente Francisco de Sarría taken from the Mission Archives.

1814, January 1. Date of his first document discovered in the Archives. Elected Comisário Prefecto of the Missions in California. (Not correct. He was elected on July 13, 1812, and issued his first "Pastoral" from San Carlos on July 2, 1813. See *Missions and Missionaries*, vol. IV, page 4.)

1814, June 6. First Circular touching application to him from Governor Arrillaga for supplies to the soldiers. (Ibidem, page 18.)

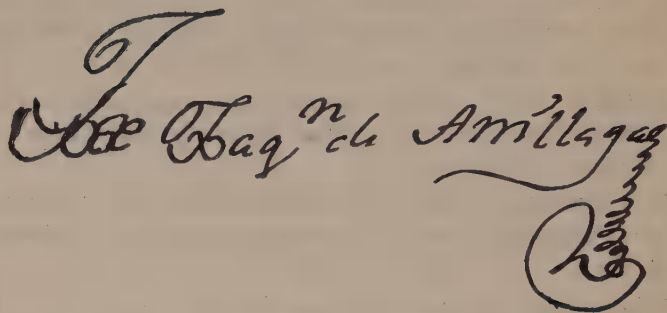
- 1814, October 12. Circular to Missionaries on the same subject.
- 1815, October. Makes strong objection to Gov. Solá's requisition of supplies for soldiers from Missions.
- 1816, February. Project of founding Mission on one of the Islands opposite Santa Barbara.
- 1816, February 16. Gives favorable letter of recommendation to Anthony A. Mason, an American.
- 1817, September 8. He protests against the imposition of illegal export duties on products of the Missions. Same date intercedes with Governor in behalf of Indian criminals.
- 1818, December 4. Appeals to Gov. Solá concerning the plundering of Santa Cruz Mission; demands full satisfaction.
- 1818, December 25. Resigns office of Commissary Prefect. (On expiration of term of six years.)
- 1819, January. Makes several fruitless attempts to obtain from governor permission to settle some Kodiak Indians (otter hunters) in the territory of California.
- 1823, August 14. Father José Señan, Presidente of the Missions, then at the point of death, names Fr. Sarría his successor; orders documents delivered to him.
- 1823, August 4. Fr. Sarría assumes office, and calls himself vice-presidente of the Missions (pending appointment of another presidente.)
- 1823, September. Strongly, but ineffectually, opposes Governor Argüello's plan to purchase a vessel with Mission funds.
- 1823, September. Opposes founding Mission Solano.
- 1823, September. Opposes suppression of Mission San Rafael; makes several efforts in vain to defend Mission property against military.
- 1824, June. Pacifies the Indian revolt at Santa Inéz, Purisima and Santa Barbara.
- 1824, November (should be May 24). Re-elected Comisário Prefecto. The news arrived in November.

1824, December. Gives warning to Governor Argüello against execution of certain violent military measures; he is threatened by the governor that force would be used against the Missions in case of refusal to furnish supplies to troops.

1825, February. Refuses to take oath on Mexican constitution.

1825, October. Is ordered brought to prison at San Diego for his circular to the missionaries by Gov. Echeandia. It is not executed.

*Governor José Joaquín de Arrillaga.* He was not a Franciscan, though at his own request he was buried shrouded in a Franciscan habit. What is more, his term of office as governor of California is justly styled the Golden Age of the Missions, not because he actively assisted the missionaries, but because he let them alone, and allowed them to use their own wits and means in accord with their religious rules in governing their charges. That was the reason why the Missions thrived so wonderfully. There was no meddling.



The image shows a handwritten signature in dark ink. The signature is written in a cursive, flowing style. It begins with a large, ornate capital 'J' that loops over the first few letters. The name 'José Joaquín de Arrillaga' is written in a continuous script. The final part of the signature, 'Arrillaga', is particularly stylized with a large, circular flourish at the end.

José Joaquín de Arrillaga, to follow Bancroft, was born of noble parentage at Aya, province of Guipuzcoa, (Bizcaya), Spain, in 1750. He entered the military service as volunteer at San Miguel de Horcasitas, Sonora, on November 25, 1777, became alférez in 1778, served as lieutenant from July, 1780, in the companies of San Sabá and Bahía, Texas; was promoted to be captain on June 12, 1783, and in November of that year

took command at Loreto, Lower California, as lieutenant-governor of both Californias. On the death of Governor José Antonio Romeu, April 9, 1792, Arrillaga became governor *ad interim* and was directed by the viceroy to reside at Monterey, where he found himself in July, 1793. He held this position until the new governor, Diego Borica, arrived in October, 1794. He then returned as lieutenant governor to Loreto, meanwhile, November 15, 1794, commissioned lieutenant-colonel in the regular army. He toiled patiently and long to bring order into the presidial accounts, and led several exploring expeditions toward the Colorado River, which involved several fights with the savages.

In December, 1798, Gov. Borica credited Arrillaga with ability, experience, zeal, prudence, courage, and irreproachable conduct. On March 26, 1804, he was appointed by the king military and civil governor of Alta California, and arrived at Monterey in January, 1806. In 1809 he was warmly thanked by the Fr. Guardian of the College of San Fernando for his many favors to the missionaries. A little later, as age and infirmities crept upon him, Arrillaga asked the king to be retired and allowed to return to Spain; but the king's reply, accompanying a colonel's commission, was that his services could not be dispensed with in California.

Early in 1814 he suffered from an attack of malignant fever, but recovered. In June, however, while on a tour of inspection, he was again attacked by a serious illness, and hastened to Soledad so as to be under the care of his old friend Father Ibañez. On July 15th he made his last will, the text of which will be found in chapter IV of this volume. He lingered on till July 24th, 1814, when he expired at the age of sixty-four years, as already stated. Bancroft has many nice things to say about Arrillaga, who by the soldiers was affectionately termed "Papa Arrillaga," but these may be omitted here save that we may close with the historian's parting clause: "Arrillaga was an efficient and honest officer, of most excellent character, and a model governor." (*California*, II, 205-206; 703.

## List of Resident and Visiting Franciscans.

- Fr. Fermín Francisco de Lasuén, October 9, 1791. Founder.
- Fr. Diego García, October 9, 1791, to January 28, 1792.
- Fr. Mariano Rubí, Feb. 12, 1792, to Aug. 19, 1792.
- Fr. Bartolomé Gilí, Mar. 5, 1792, to Jan. 20, 1793.
- Fr. Francisco Miguel Sánchez, Mar. 28, 1793, to June 29, 1794.
- Fr. Diego García, Feb. 9, 1793, to April 19, 1795.
- Fr. Baldonero López, Sept. 29-30, Oct. 6, 1793.
- Fr. José de la Cruz Espí, Sept. 29, 1794, to Dec. 23, 1795.
- Fr. José Martiarena, July 31, 1795, to Mar. 31, 1797.
- Fr. Antonio Jayme, May 18, 1796, to Feb. 11, 1821.
- Fr. Baltasar Carnicer, July 9, 1797, to Aug. 26, 1798.
- Fr. Pedro Adriano Martínez, July 2, 1797.
- Fr. Antonio Concepcion Horra, Oct. 1, 1797.
- Fr. Marcelino Cipres, Mar. 4, 1798.
- Fr. Antonio Peyri, April 21, 1798.
- Fr. Pedro Ad. Martínez, Sept. 27, 1798.
- Fr. Mariano Payeras, Nov. 17, 1790.
- Fr. Mariano Payeras, Aug. 4, 1799, to July 23, 1803.
- Fr. Florencio Ibañez, Oct. 20, 1803, to Nov. 26, 1818.
- Fr. Pedro Cabot, April, 3-9, July 25, 1818; Jan. 25-26, Feb. 7, 1819.
- Fr. Juan B. Sancho, June 22-23, Aug. 9, 28, Oct. 14, Dec. 20, 1819.
- Fr. Gerónimo Boscana, June, 14, 1806.
- Fr. Pedro Cabot, Sept. 13, 1819; Jan. 16, Feb. 3, 1820.
- Fr. Juan B. Sancho, Jan. 8-9, 1820.
- Fr. Estévan Tapís, June 13, 1820.
- Fr. Buenaventura Fortuni, July 31, to Oct. 20, 1820.
- Fr. Luis Gil y Taboada, Nov. 11, 26, 1820.
- Fr. Juan Cabot, Mar. 10, 1821, to Oct. 3, 1824.
- Fr. Blas Ordaz, Dec. 7, 1821.
- Fr. Mariano Payeras, April, 20 1822.
- Fr. Ramon Abella, May 9, 1823. Burial Register.
- Fr. Pedro Cabot, Sept. 20, to Oct. 15, 1823.
- Fr. Francisco X. Uria, Dec. 26, 1824, to Feb. 10, 1828.
- Fr. Vicente Francisco de Sarría, Feb. 17, 1828, to May 24, 1835.



Fr. Antonio Menendez, O. P., Mar. 6, 1831. (Burial Register.)

Fr. Jesus Maria Vasquez del Mercado, June 18, 1834, to Oct. 2, 1839.

Fr. José, Maria Gutiérrez, June 14, 1840, to Dec. 27, 1840.

Fr. José Maria Suarez del Reál, June 13, 1839. The Last Franciscan.

Rev. José Miguel Gómez, Dec. 23, 1854.

Auto-de-Visita of Bishop Amat at San Antonio, May 30, 1861, which is the last entry.

# APPENDIX

## A

### MARIA SANTISIMA NUESTRA SEÑORA DOLOROSISIMA DE LA SOLEDAD

This may be said to be one of the most popular titles under which the Blessed Virgin Mary is venerated in Spain. It commemorates the Sorrowful Mother's Solitude on Holy Saturday when the lifeless Body of her Divine Son rested in the sepulchre near the spot on which the Redeemer of the world was crucified. Both places are under the same roof in the church of the Holy Sepulchre at Jerusalem. The special devotion to her solitude dates from the first decade of the sixteenth century, and originated with Queen Juana lamenting the early death of her husband Philip I, King of Spain.

However, the Sorrows of the Blessed Mother of God always appealed to the affectionate sympathy of Christian peoples; for sorrow is the common inheritance of mankind. Few, indeed, are the individuals who pass their lives entirely free from either mental or corporal sufferings. For sympathy and consolation they naturally turn to her whose heart also bled: to the Sorrowing Mother of the Suffering Savior. Thus it came about that in the course of the centuries Mary was ever appealed to as the Comforter of the afflicted under various titles. The most general the world over is the Mother of Sorrows, Our Lady of Sorrows, or Sorrowful Mother.

A powerful impulse was given the devotion through the founding in 1234 of the Order of Servants of Mary under the Cross, or Servites. The Seven Holy Founders in 1239 adopted the veneration of the Mother of Sorrows under the Cross as the distinctive devotion of their organization.

A regular feast commemorative of the Sorrows of the Blessed Virgin, however, was not established till the year 1413, when a provincial synod of Cologne, moved by the excesses of iconoclast Hussites, and in expiation of their crimes, set aside the Friday after the third Sunday of Easter for the special devotion to the Sorrow of Mary under the title "*Comemoratio Angustiae et Doloris Beatae Virginis Mariae*."—"Commemoration of the Anguish and Suffering of the Blessed Virgin Mary." Its object was the Sorrow of Mary during the Crucifixion and Death of Christ. It was celebrated in the dioceses of Northern Germany, Scandinavia and Scotland. After the year 1600, in many countries the feast was transferred to the Friday before Palm Sunday. It was thus assigned for the whole German Empire in 1674. Pope Benedict XIII, by Decree of April 22, 1727, extended the celebration of the feast for that day to the entire Latin Church.

The second feast of the Sorrows of the Blessed Virgin Mary was granted to the Servite Order on June 9th and September 15th, 1668, for the Third Sunday of September, when the Seven Sorrows of Mary are commemorated. Pope Pius VII, extended the observance of the feast to the whole Church.



OUR LADY OF SORROWS. Beautiful Statue Carved from Wood, Brought to Santa Barbara in 1801. It Now Graces a Private Altar in the Upper Corridor of Mission Santa Barbara.

The Seven Sorrows or Dolors of Mary were thus specified:—1) The Prophecy of Simeon;—2) The Flight into Egypt;—3) The Three Days' Loss of the Boy Jesus;—4) The Meeting with Jesus on the Way to Calvary;—5) Mary standing at the foot of the Cross on Calvary;—6) Jesus taken down from the Cross;—7) The Burial of Jesus and subsequent Solitude.

The Mother of Sorrows is venerated under various other kindred titles, chief among which are:—Our Lady of Compassion; Mary Queen of Martyrs; Nuestra Señora de Piedad; Nuestra Señora de las Angustias. The last two feasts are especially celebrated in Spain and her former colonies.

The Sorrows of Mary are affectionately commemorated under various titles on March 14, April 24, August, 15, September 14, September 18, October 1, and November 13; on the fourth Sunday of Lent, on Friday before Passion Sunday, on Friday and Saturday before Palm Sunday, on Friday and Saturday after White-Sunday (Dominica in Albis), on Friday after the second Sunday after Easter, on Friday after the third Sunday after Easter, on the third and fourth Sunday after Easter, on the Sunday within the octave of Ascension, on Friday before Pentecost Sunday, on Tuesday after Pentecost Sunday, on Saturday after the octave of Corpus Christi, on the third and fourth Sunday of September, and on the second and fourth Sunday of October. (See Holweck, *Festi Mariani*.)

In sculpture the Mother of Sorrows, seated beneath the Cross and holding in her arms the Body of her Divine Son, is a favorite with modern artists.

This well-known representation of the Sorrowful Mother's Sixth Dolor is noted everywhere as *La Pieta*. It is the refuge of all in distress, the consolation especially of sorrowing mothers.

## B

## SPIRITUAL RESULTS AT MISSION LA SOLEDAD—1791 to 1846

Year	Baptisms	Marriages	Deaths	Male	Female	Total	Conf.	Com.	Viat.	Confr.
1791	9					9				
1792	124	23	6			118				to 17
1793	198	41	16			213				to 121
1794	233	49	40			193				to 185
1795	266	56	57			240				to 216
1796	335	67	74	149	140	289				
1797	392	89	102			322				
1798	458	104	145	169	176	345				
1799	603	138	193			444				
1800	704	164	224	260	252	512				
1801	806	188	274			565				
1802	887	218	401	296	267	563				
1803	984	245	442			627				
1804	1090	277	509	361	326	687				
1805						688				
1806	1276	330	694	372	307	679				
1807	1316	342	758			651				
1808	1338	348	797	359	266	624	151	90	10	
1809	1356	358	836			595	183	97	1	
1810	1409	388	878	355	243	598	203	96	3	
1811	1437	400	928	349	226	575	208	100	5	
1812	1460	411	979	343	206	549	239	97	2	
1813	1494	429	1009	343	204	547	370	180	5	
1814	1510	438	1045	336	195	531	313	150	4	
1815	1530	449	1093	322	178	500	275	141	3	
1816	1572	463	1131	331	169	500	319	153		
1817	1634	481	1163			527	315	172		
1818	1663	496	1202	323	196	519	302	162	2	
1819	1707	509	1249	284	133	417	128		2	
1820	1758	524	1281	290	146	436	100	10	6	
1821	1797	543	1308	298	152	450	140	12	1	
1822	1932	584	1333	345	187	532	311	70	6	
1823	1975	586	1392	343	193	546	300	63	6	
1824	1985	595	1427	330	182	512				
1825	2002	499	1483	302	152	454	25			
1826	2018	614	1520	262	147	409	150			
1827	2024		1551	249	124	373	102	3	3	
1828	2033	618	1604	232	101	333	152	3	2	
1829	2045	625	1623	229	98	327				
1830	2075	633	1644	234	108	342	80	5	12	
1831	2102	636	1679	236	100	336	105	7	7	
1831	2131	648	1705	296	103	339				
1833	2186	666	1679							
1834	2234	675	1724	220	130	350				
1835										
1836						177				
1837										
1838										
1839	2285	718	1887							
1840	2292									
1841	2203	3	1891							

*Nota bene*—In addition there occurred (from 1804 to 1834) fifty four Baptisms, six Marriages, and sixteen Burials of white persons. Conf. = Confession; Com. = Communion; Viat. = Viaticum; Confr. = Confirmation.

## MATERIAL RESULTS AT LA SOLEDAD—AGRICULTURE—1791 to 1834

Year	Wheat		Barley		Corn		Beans		Peas		Fenegas		Total Bushels
	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	
1791.....													
1792.....	11	230	3	100	2	15	2		2		2		
1793.....	40	170	10	84					1	9	51	779	1298
1794.....	26	150	6								32	234	390
1795.....	40	2	17						2		59		
1796.....	96	990	2										
1797.....	1012		6	100	3	200	2	9	1	12	104	1011	1685
1798.....	104	613	2	48	6	320	3	40	1	16	124	1368	2280
1799.....	116	803	3	52	6	200	6	76	4	15	122	1782	1787
1800.....	100	373	7	24	8		7	77	13	270	145	1404	2360
1801.....	100	2000	6	15	7	1100	4	40			123	405	673
1802.....	78	500	10	36	4	120	5	14	16	200	125	3855	5892
1803.....	55	1543	10	389		500	4	40	10	57	103	727	1213
1804.....	70	2300		400	4	1000	5	50	5	70	84	3820	4203
1805.....													6366
1806.....	60	1500		100	4	400	6	12	4	74	74	2086	3477
1807.....	70	1450	4	50	4	200	4	12	3	99	85	1811	3018
1808.....	80	1500	4	300	4	200	4	5	9	366	101	2371	3952
1809.....	70	1400	6	120	4	18	2	4		191	91	1733	2888
1810.....	59	1000	5	300	4	400	4	40	9	362	81	2101	3503
1811.....	75	1100	10	600	4	300	5	100	10	327	104	2427	4045
1812.....	70	1000	12	170	3	200	4	5	10	170	99	1545	2575
1813.....	73	1000	10	280	3	400	4	35	11	400	101	2115	3525
1814.....	100	1500	12	300	4	400	4	15	12	285	132	2500	4166
1815.....	100	800	16	230	3	250	3	40	14	230	136	1550	2583
1816.....	100	1003	12	290	3	400	5	24	12	146	132	1863	3105
1817.....	94	1500	12	300	3	500	5	95	10	434	124	2849	4748
1818.....	80	610	16	150	3	100	4	40	12	250	115	1150	1917
1819.....	95	1073	18	250	3	300	3	25	11	407	130	2055	3425
1820.....	100	1162	12	199	3	60	3	40	4	308	122	1769	2948
1821.....	150	2046	37	191	4	420	4	31	8	423	202	3111	5185
1822.....	158	886	20	63	3	120	4	51	9	343	194	1463	2480
1823.....	110	1135	29	368	4	400	4	64	7	486	154	2453	4080
1824.....											200	1745	2908
1825.....											133	3645	6075
1826.....	84	850	28	40	3	400	2	50	6	120	123	1460	2435



## MATERIAL RESULTS AT LA SOLEDAD—AGRICULTURE—1791 to 1834 (Continued)

Year	Wheat		Barley		Corn		Beans		Peas		Fanegas		Total Bushels
	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	
1827.....	48	360	27	300	3	20	1	.....	10	.....	89	680	1133
1828.....	76	1171	.....	345	2	200	1	34	7	61	86	1811	3018
1829.....	25	293	.....	.....	.....	.....	.....	.....	5	39	30	332	553
1830.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	93	763	1272
1831.....	86	538	25	243	2	50	.....	.....	6	49	119	880	1466
1832.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	127	1263	2105
1833.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1834.....	.....	163	.....	120	.....	60	.....	.....	.....	59	.....	410	683

*Nota bene*—Plant. = Planted; Harv. = Harvested.

## 84 Missions and Missionaries of California

## MATERIAL RESULTS AT LA SOLEDAD—LIVESTOCK: 1791 to 1834

Year	Cattle	Sheep	Goats	Pigs	Mules	Horses	Total
1791.	162	160	46	7	7	25	407
1792.	220	87	19	6	6	29	367
1793.	300	500	.....	9	5	44	858
1794.	340	500	.....	14	5	54	913
1795.	400	500	.....	5	4	61	970
1796.	550	764	.....	5	4	81	1404
1797.	600	1360	.....	7	4	123	2094
1798.	707	2000	.....	10	4	170	2897
1799.	900	2770	.....	20	6	361	4057
1800.	1000	3000	.....	24	12	364	4400
1801.	1100	3350	.....	40	16	464	4970
1802.	1000	4000	.....	30	19	520	5596
1803.	1150	5000	.....	30	40	650	6870
1804.	1260	5500	.....	25	45	730	7560
1805.	.....	.....	.....	.....	.....	.....	.....
1806.	2000	8000	.....	40	60	960	11060
1807.	2300	9000	.....	50	50	960	12360
1808.	2600	9500	.....	50	20	960	13130
1809.	2700	9000	.....	40	20	300	12060
1810.	2700	8000	.....	38	30	257	11025
1811.	2800	8500	.....	40	31	270	11641
1812.	2900	9000	.....	60	30	320	12310
1813.	3000	9020	.....	80	30	376	12506
1814.	3500	9000	.....	90	30	430	13050
1815.	2600	8000	.....	50	37	430	11117
1816.	2700	8300	.....	40	46	450	11536
1817.	3200	9000	.....	40	36	480	12756
1818.	3300	9000	.....	40	58	480	12878
1819.	4337	9000	.....	36	60	1053	14486
1820.	5000	9000	.....	40	60	970	15070
1821.	6298	8916	.....	30	50	1257	16351
1822.	6479	7744	.....	34	72	1227	15556
1823.	4550	5706	.....	25	50	950	11282
1824.	4200	5706	.....	35	50	1112	11103
1825.	3300	5900	.....	50	52	1100	10402
1826.	3300	5900	.....	50	52	1100	10402
1827.	4000	6000	.....	40	50	1240	11330
1828.	4000	7000	.....	70	55	890	12015
1829.	3000	7009	.....	50	48	814	10921
1830.	4000	5257	.....	17	57	960	10921
1831.	4500	6599	.....	.....	50	1070	12219
1832.	6060	6200	.....	.....	54	254	12568
1833.	.....	.....	.....	.....	.....	.....	.....
1834.	4500	4950	.....	.....	25	138	9613

## C

## A SYMPATHETIC VISITOR TO LA SOLEDAD

We visited La Soledad in 1904. We have not the words to describe what we saw. It so happened that the late George Wharton James in the same year personally examined the ruins. What he observed is reproduced here from his *In And Out Of The Missions*, 219-220, as follows.:

"The ruins of Soledad are about four miles from the station of the Southern Pacific of that name. The church itself is at the southwest corner of a mass of ruins. These are all of adobe, though the foundations are of rough rock. Flint pebbles have been mixed with the adobe of the church walls. They were originally about three feet thick, and plastered. A little of the plaster still remains.

"In 1904 there was but one circular arch remaining in all the ruins; everything else has fallen in. The roof fell in thirty years ago. At the eastern end, where the arch is, there are three or four rotten beams still in place; and on the south side of the ruins, where one line of corridors ran, a few poles are still in place. Heaps of ruined tiles lie here and there, just as they fell when the supporting poles rotted and gave way.

"Over the entrance of the church—the ruins of which now bring sadness to the hearts of all who care—is a niche in which a statue of Our Lady of Solitude—La Soledad—used to stand. Methinks that if the ghosts of things that were exist, surely a weeping ghost of the Lady of Solitude haunts these deserted and forlorn ruins. Weep! weep on! for the church of Our Lady of Solitude. It is entirely in ruins. The adobe walls are rapidly melting away. For years it has stood exposed to the weather, nothing whatever being done to preserve it. It is roofless and unprotected. The winds howl around it, the rains beat upon it, the fierce sun shines upon it, and all do their part to aid in its more speedy dissolution. It is not demolition; that could better be borne than this heartless abandonment, this careless indifference, this hateful casting aside of a once noble building, dedicated to high, blessed purposes, sanctified by the earnest labors of devoted men. It seems as if the building itself felt its desertion, though smiling fields of wheat and barley surround it. Nay, these evidences of material prosperity so close at hand only serve to accentuate the devastation of the old Mission."

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ANOTHER SYMPATHETIC VISITOR

Nuestra Señora de la Soledad has found another enthusiastic sympathizer, but one with a practical turn of mind, in Mr. Francis Vernon Freethy of San Francisco. Under date of October 1, 1929, he writes us as follows:

"Dear Father Engelhardt;—I found Mission Soledad situated on the plain at the base of somber foothills enclosing the Salinas Valley, about three miles out of the town of Soledad. The attached photographs are all taken



LA SOLEDAD IN 1904. (Photo by A. C. Vroman).

on the side of the quadrangle facing the west; the north and south sections are gone, but the eastern wall facing the county road still stands.

"Of the chapel nothing remains but the facade and a fraction of the north wall; of the monastery (?) practically the entire back wall is standing and about fifty-five of the front wall which is three feet in thickness.

"There has been but little change in the last seven years when I first made measurements and now, time having done its worst in the last ninety or hundred years abandonment.

"I am enclosing two sheets from my loose leaf book with drawings and specifications for the proposed restoration of what little remains. . . . I figure about \$1,000 would go a long way in the restoration or rather protection of the little remains of Mission Soledad.—Very truly yours, F. V. Freethy."

Mr. Freethy then describes the specifications and material as follows:

#### *Lumber for Restoration*

- 20 pieces 4 x 6 x 20 Rough Pine—for Ceiling (Joists) Beams.
- 1200 ft. 1 x 12 smoothfaced ship-log—for Sheathing.
- 16 pieces 4 x 6 x 20 Rough Pine—for Plates.
- 20 pieces 4 x 4 x 24 Rough Pine—for Rafters.
- 20 pieces 4 x 4 x 13 Rough Pine—for Rafters.

#### *Permanent Roof*

- 2200 ft. 2 x 12 Rough Pine—for Roof Sheathing.
- 2072 square feet Clay (Old Mission) Tile.

#### *Temporary Roof*

- 4400 ft. 1 x 6 Rough Pine—for Sheathing.
- Bundles Cedar Shingles.
- 6 pieces 4 x 4 x 4; 6 pieces 4 x 4 x 4 x 3 for window frames.
- 6 pieces 4 x 4 x 3; 8 pieces 4 x 4 x 8; 1 piece 4 x 4 x 6 for door frames.
- 6 windows 17 x 58 x 1 3-8; 5 doors 3 x 8 as per model

#### *Concrete for the Restoration*

- 178 x 3 x 8 for coping of wall = 356 cubic ft.
- 56 x 16 x 4 for interior floor = 298 2-3 cubic ft.
- 5 pillars 3 x 3 x 9 = 405 cubic ft.
- 56 x 12 x 4 for cloister floor = 224 cubic ft.

Legend: Pillars of concrete; adobe walls capped by concrete 10 inches thick with ceiling beams (joists), rafters and plates set in; window ledges of 4 inches concrete; floor of 4 inches concrete to be set in tile."

Can a number of public-spirited men and women be found to realize this dream for the Resurrection of Nuestra Señora Maria Dolorosisima de la Soledad for a Shrine in the Wilderness, subject to the disposition of the Rt. Rev. Bishop of Monterey and Fresno?

It will be observed that Mr. Freethy's specifications do not include the chapel. Yet it would be vital to have this restored, or shall it be doomed to effacement from the surface of the earth along with the mission habitation? Let it be remembered that the chapel is the burial place of the best governor California possessed from its discovery to the day when the Stars and Stripes began to wave from the Monterey customhouse. His term was the Golden Age of the Missions.

---

Laus Deo!

Distance from Mission San Antonio—eleven leagues.

Distance to Mission San Carlos—fifteen leagues.

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## The Missions of California

*(Correct dates of their founding)*

- San Diego de Alcala, July 16, 1769.
- San Carlos Borromeo, or Carmelo, June 3, 1770.
- San Antonio de Padua, July 14, 1771.
- San Gabriel, Arcangel, September 8, 1771.
- San Luis Obispo, September 1, 1772.
- San Francisco de Asis, or Dolores, June 29, 1776.
- San Juan Capistrano, November 1, 1776.
- Santa Clara de Asis, January 12, 1777.
- San Buenaventura, March 31, 1782.
- Santa Barbara, December 4, 1786.
- La Purisima Concepcion, December 8, 1787.
- Santa Cruz, August 28, 1791.
- La Soledad, October 9, 1791.
- San José, June 11, 1797.
- San Juan Bautista, June 24, 1797.
- San Miguel, Arcangel, July 25, 1797.
- San Fernando Rey, September 8, 1797.
- San Luis Rey, June 13, 1798.
- Santa Inés, September 17, 1804.
- San Rafael, Arcangel, December 14, 1817.
- San Francisco Solano, July 4, 1823.

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